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ABSTRACT

This teacher's handbook for Hebrew instruction in secondary schools, designed for use in public schools, is patterned after New York State Education Department handbooks for French, Spanish, and German. Sections include: (1) teaching the four skills, (2) speaking, (3) audiolingual experiences, (4) suggested content and topics for audiolingual experiences, (5) patterns for drill, (6) the textbook in audiolingual presentation, (7) language laboratories, (8) reading and writing, (9) culture, (10) articulation, (11) vocabulary, (12) structures for four- and six-year sequences, (13) the Hebrew alphabet, (14) model lessons-- grades 10 and 11, and (15) student evaluation. A glossary, bibliography, and appendix illustrating Hebrew calligraphy are included. (RL)

ED0 57706

HEBREW

For

Secondary Schools

U.S. DEPARTMENT OF HEALTH, EDUCATION
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Foreword

The new course of study in Hebrew presented here is based on courses for other foreign languages which provided the model for content and format.

Planning of the course was initiated at a meeting of the Advisory Committee consisting of the following members: Leo Haber, Lawrence High School; Tsvi Ingber, Ramaz High School, New York City; David Mirsky, Yeshiva University; Solomon Moskowitz, Bay Ridge High School, Brooklyn; and Norman Rothenberg, Riverside High School, Buffalo.

The development of the course was under the direction of Paul M. Glaude, Chief, Bureau of Foreign Languages Education.

The course description was written by Solomon Moskowitz, a member of the Committee. The manuscript was reviewed by Rose Berman, Theodore Roosevelt High School, New York City; Leo Haber, Lawrence High School; Aaron Krumbein, Lafayette High School, Brooklyn; and Marvin Sorscher, John D. Wells Junior High School, Brooklyn.

Richard G. Decker, Associate in Secondary Curriculum, coordinated the project and gave editorial assistance.

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Teaching the Four Skills

Developing Aural Comprehension

Purposeful Listening. Before pupils can comprehend the spoken word, they must learn to listen carefully and purposefully. Secondary school pupils acquire most of their learnings in other curriculum areas either through the printed word or through listening to their native tongue. Comprehension of content in listening to English is acquired without regard to individual sounds or sound sequences, because vocabulary and phraseology are already highly developed. Therefore, the ear has become correspondingly sluggish; the eye has become highly skilled. Pupils' sense of hearing must now be reactivated through purposeful listening.

Developing an Understanding of the Spoken Word. Understanding the spoken word is a complex process involving the mastery of:

1. Discerning sounds, patterns, and melodies which characterize the language
2. Associating sound with meaning
3. Inferring the meaning of words from the context in which they occur

Activities To Promote Purposeful Listening. The teacher should provide abundant opportunity for systematic, intensive practice so that habits of accurate, discriminating listening will be established. Listening experiences which require concentration on sounds and sound sequences should be provided from the beginning of the course.

Among the first listening experiences pupils might have are those which require action responses. A simple device which will demonstrate to beginning pupils that they must listen attentively is the following:

Pupils stand in rows beside their desks or arrange themselves in teams along either side of the classroom. They then make nonverbal responses to rapid fire commands, such as:

תלמידים, שבו בבקשה!

תלמידים, קומו בבקשה!

הידים על הראש!
 הידים על הרגלים!
 הידים על העינים!
 הידים על האזנים!
 הביטו אל הלוח!
 הביטו אל החלונות!
 שבו על הכסאות!

Pupils who do not respond to the desired action are "out." Even greater alertness is demanded, if pupils are instructed not to follow the command unless it is preceded by the words, "שמעון אומר." More able pupils may be selected in turn to issue the commands. In this game, failure to listen attentively and to associate sound with meaning is instantly detected.

Listening is further developed by the use of the foreign language in class for daily routine and directions. If the teacher, from the outset, conducts the class in the foreign language, beginning pupils will soon absorb a considerable number of expressions used in classroom routines as well as in the amenities, involving expressions of greetings, health, weather and relationships of people and things.

As Pupils Progress. As pupils progress, their training in aural comprehension throughout both sequences will be proportionate to the opportunities afforded for practicing this skill. They must listen not only to comprehend, but to reproduce the sounds, sound sequences and intonation of the teacher or taped material. Practice in listening for understanding alone or for understanding and reproduction might be given through:

1. Anecdotes, poems, prose passages, selections from reading material, conversation, or songs rendered in person or on tape or discs by the teacher or by a native informant
2. Films, radio programs, or taped correspondence

Additional suggestions will be found in the section devoted to speaking, under the heading "Aural Materials." The two skills, understanding and speaking, may be considered interdependent; they are trained and developed concurrently.

Taped Correspondence. Taped correspondence with foreign individuals or schools might provide part of the program. In return for English language recordings made by American pupils, the school may receive foreign language tapes made by pupils of the same lan-

guage level. Attempts should be made to get a wide variety of tapes. In providing foreign schools with examples of aspects of American culture, attention should be given to school and family living. Such topics as student council meetings, conversations between students and conversation around the dinner table might be written as scripts and carefully recorded for the foreign school or individual. Suggestions might be given foreign schools or individuals for the recording of similar material in the foreign land for understanding by American students.

Testing Aural Comprehension. Suggestions for testing aural comprehension are given in the chapters entitled "Evaluation" and "Audio-Lingual Experiences."

Speaking

Introduction

The Speaking Objective. The new emphasis placed on the communication skills of understanding and speaking requires change in materials, methods, and evaluation. Learning can no longer zigzag between the foreign language and the native language. It must follow a direct line between object, action, idea, and the foreign language.

The degree to which the sound and structure patterns become automatic in speaking determines the growth in language skill. This means that the pupil must be trained not only to understand normal speech in the foreign language within his maturity and experience levels, but to reproduce habitually the sounds and structures within those levels. He must be so steeped in the language patterns required for mastery in speaking on his level of learning that he can produce them at will, correctly and effectively.

In order to attain this goal, pupils must hear, imitate and manipulate a great variety of speech patterns. Every step, therefore, must be guided. The structures and vocabulary chosen must be of high frequency in the spoken language; the associations between the expressions in the foreign language and their meanings must be clear; opportunity must be provided for abundant practice; the practice must be carefully designed to provide for manipulation of the structures through drills such as question-answer responses, directed dialog and pattern drills; the patterns selected for mastery must be overlearned in order for responses to be automatic.

Functional Situations. In the initial stages, teachers may capitalize on the activities of the classroom to provide functional situations which enable pupils to make direct association between actions and the foreign language expression, for example: אני פותח (פותחת) את הדלת. This utterance, accompanied by the act of opening the door, needs no English interpretation. By repeating the sound and structure pattern, until he controls it, the pupil can associate the learned pattern with a continually increasing number of situations, such as:

אני פותח (פותחת) את הספר.
 אני פותח (פותחת) את המחברת.
 אני פותח (פותחת) את החלון.

As the pupil's maturity and experience expand, the learned speech patterns will permit him to go more and more automatically and directly from act, image, or idea to oral expression.

Importance of Situational Context. It is important that the teacher choose carefully not only the speech patterns but the situation sequences in which they are to be presented. He must recognize and work progressively within the pupil's maturity and experience levels, forcing the pupil to adapt, develop, and extend the foreign language that he knows in order to prepare for situations that he must meet. In the first place, the need to face a situation increases the desire and the ability to respond to it. The ability to respond to the situation increases the interest and pleasure in it. This is important since experience indicates that interest and pleasure are essential to effective learning. In the second place, presentation in a situational context is important because words have meaning only as they are associated with living experience, vicarious or actual.

Criteria for Selection of Audio-Lingual Material

The choice of the situation sequence to be presented, developed, and practiced is based, therefore, on a number of questions to be considered:

- Will it fit a specific stage of foreign language study?
- Will it fit a specific age and experience level?
- Has it practical, personal usefulness, both as to the information and the speech patterns developed?
- Does it lend itself to dialog form?
- Has it linguistic and other cultural worth?
- Does it awaken an interest in the country and its people?
- Is it interesting and enjoyable?
- Does it lend itself to the use of supplementary audiovisual aids?

Types of Audio-Lingual Material. There are four main areas from which the audio-lingual material may be taken:

1. **Social Amenities:** greetings; introductions; inquiries regarding health and members of family; appointments; requests for information; expressions of regret, sympathy, and appreciation

2. **Classroom Procedures:** daily routine, class directions, dates, time of day, classroom duties, school subjects, class schedule, assignments, location of classroom objects, use of school materials
3. **Area Information:** the tangible reality of contemporary life: family; daily routine; at home, at meals; at the doctor's, dentist's, dress-maker's, tailor's, hairdresser's; shopping in local store; at the department store, the restaurant, the hotel, the post office; at the travel agency; at the airport; at the bus, garage or railway station; at the bank; at the cinema, theater, sports arena, museum; at a party or a dance
4. **Civilization:** social, political, religious institutions; education, arts, national and regional characteristics; industry, trades, professions; natural resources, agriculture; geography and geographical features

Textbooks, particularly those of years 7, 8, 9, and 10, should be chosen with this type of material in mind.

Centers of Interest. It is suggested that audio-lingual experiences be built upon centers of interest chosen from areas such as those enumerated above. A unit may be built around a center of interest on one level of learning, or on a center of interest which permits development throughout the various levels. For example, **הבית שלי** might be a center of interest in grade 7 or 9 alone, or it might be the center of interest on which a unit is developed on higher linguistic levels throughout the sequences. **החבר (החברה) שלי בבית הספר** at grade 7 or 9, might develop to **בחור (בחורה) שפגשתי** in grade 10 or 11. In grade 9 or 10, one might go to the theater to see a motion picture; in grade 11 one would go to the theater to see a play. The situation is adjusted to meet the interests and needs of each level. The speech patterns are adapted, developed, and extended to match the maturity of the student.

Suggestions for the development of topics audio-lingually through centers of interest and special subjects are found in the chapter entitled "Audio-Lingual Experiences."

Aural Materials. Audio materials made by native speakers such as conversations, readings of prose and poetry, and plays, preferably correlated with textbook and reading materials, should be made available in every foreign language department. Songs and musical selections should be included. Maximum use should be made of these materials in encouraging speaking, oral reading, dramatizations, and singing.

Audiovisual Materials. Both teaching and learning will be facilitated and enriched by the direct association of the foreign language with visual material, such as desk outline maps, wall maps, posters, travel folders, pictures, stamps, coins, slides, filmstrips, films, magazines, newspapers, miniature houses with furnishings, costume dolls, costumes or articles of clothing distinctive to the foreign people.

Teaching the Speaking Skill

The audio-lingual learning process has three distinct phases, (1) listening, (2) model-imitation, and (3) reinforcement. Each pattern the pupils learn must be heard, imitated, and reinforced in varied drills for manipulation.

1. Listening. Pupils must first listen purposefully with the object of understanding what is being said. Before he can repeat the pattern intelligently, he should comprehend its meaning. Upon hearing the utterance, therefore, he should associate it with an action, an object, or an idea. Gestures, pantomime, actions, chalk drawings, and other suitable visual materials aid comprehension.

In the early stages, most speech patterns lend themselves to illustrations of this kind. As pupils progress and gain control over a number of patterns, paraphrasing and definition may be added to the devices enumerated above. Where necessary, the English meaning may be given first upon presenting new content.

The length of time devoted to listening to each utterance before repeating it will naturally diminish as pupils become familiar with the sound sequences of the language and as they gain understanding and control of a number of speech patterns.

2. Model-imitation. The basis of learning for audio-lingual competency is "listen-repeat." Pupils, therefore, imitate and repeat the authentic speech patterns modeled by the teacher or tape.

The imitation takes place first chorally and then individually. Choral repetition in the initial stages may be given variety by reducing the size of the group from the entire class to half the class and then to a single row. Individual repetition may follow. After several single repetitions, a double repetition may be elicited. The double repetition forces the student to remember the entire utterance for a few moments, increasing the effectiveness of the practice for memorization.

The beginning utterances spoken by pupils might be a natural extension of listening and doing, as described in the chapter entitled "Listening," to doing and saying. Such expressions as קום (קומי), שב (שבי),

will be accompanied not only by the action, but by the verbal response of
 אני קם (קמה), אני יושב (יושבת)
 repeated on the teacher's model. This is suggested as the beginning procedure, because, although these are difficult speech patterns, they are understandable, do-able, say-able and, therefore, easily imitated, repeated, and memorized.

The repetition of speech patterns in imitation of the teacher's or tape's model continues throughout the course. The amount of repetition is progressively reduced as the course advances. In the prereading period, this imitation will involve a learning and overlearning of the textbook material to be eventually presented for reading. As pupils progress, the forms most essential for audio-lingual competency will be repeated most often. The number of repetitions will decrease as pupils mature, obtain control of basic speech patterns, and are assisted by the multiple sense appeal which is extended as they progress to reading and writing.

3. Reinforcement. Throughout the learning period, the immediate and specific audio-lingual goal is accuracy, fluency, and variety of speech patterns. In order to attain this goal, and to assure progressively mature and systematic practice in hearing and saying the most essential structure patterns and vocabulary items introduced at each level, the student overlearns, to the point of automatic control, the content learned through listening and imitating. Varied and continued practice is needed for this overlearning. Only in this way will the foreign language become a controlled, manageable communication tool.

The oral drills suggested below provide for varied practice of the material heard and imitated. Their objectives are identical: accurate, rapid, automatic response. The practice must be rapid to force immediate recognition and response. There must be no time for translation.

At each succeeding level of study, there will be an increase in the length and complexity of both question and response. There also should be a frequent recurrence of review items. At all times the speed and volume should approximate those of the average native speaker.

In the examples below, expressions included in parentheses indicate possible expansions.

1. Question-Answer Practice

a. Teacher asks questions; pupil answers.

Teacher: מה מזג האוויר היום, יהודה?
 יהודה: מזג האוויר לא נעים היום.
 (אבל אתמול היה יום יפה מאד).

b. Teacher requests question; pupil asks question; teacher answers.

Teacher: שאל(י) אותי מתי נוסע האוטובוס לתל-אביב.
 Pupil: מתי נוסע האוטובוס לתל-אביב?

c. Pupil asks question; another pupil answers.

יהודה: האם עשית את שעורי הבית, מרים?
מרים: בודאי! (אני תמיד מכינה את שעורי!)

d. Teacher or pupil asks a question; the class answers.

(It is necessary to be certain of correct responses in unison, if the class is to answer.)

Teacher: יהודה חסר היום, נכון?

Class: נכון, המורה. הוא חסר היום.

2. Directed Dialog (Restatement Relay)

This type of drill forces the student to manipulate the structure.

a. Teacher: אמרי לי, מרים, שראית אתמול סרט ישראלי.

Pupil: אתמול ראיתי סרט ישראלי.

b. Teacher: לאה, שאלתי את אבנר אם הוא רוצה לשחק בטניס.

Pupil: אבנר, האם אתה רוצה לשחק בטניס?

3. Chain

This type of drill forces a very rapid shift from the answer to the question form as each student answers a question and then either repeats the same question or frames a new one to be answered by the next pupil.

יהודה: קמתי היום בשעה שש. מתי קמת אתה?

חיים: אני קמתי בשעה מאוחרת, בשתיים-עשרה, ומתי קמת אתה, פרץ?
(האם קמת בבקר השכם, פרץ?)

(or,

פרץ: (לא.) קמתי באחת-עשרה.

4. Completion

This drill uses a nonverbal clue to elicit an oral response:

Teacher: אני שם את הגיר על השלחן.

Teacher: אני שם את הגיר

(Nonverbal clue)

The teacher points to various positions. Pupils respond with appropriate phrases:

תחת המחברת, במכתבה.

Additional drills for the teaching and reinforcement of vocabulary and structure are given in the chapter entitled "Patterns for Drill."

Suggested Approaches. Among the ways to approach the development of the speaking skill, four will be suggested here. The use of all four approaches and of combinations of any of these approaches is recommended. The choice of approaches will depend on the needs, interests, and preferences of teachers and pupils, and on the manner

in which the approaches implement the courses of study in individual schools.

Experience has shown that, in the early years, approach 2 has yielded good results and has provided satisfying experiences for pupils. Approach 1 is utilized either independently or in conjunction with other approaches, especially with approach 2. Approach 3 may be necessary as pupils advance and structures become complex. Approach 4 is utilized after pupils read material that is not audio-lingually presented in other approaches.

Teachers should feel free to develop approaches to suit their individual needs and preferences.

Approach 1

Mastery of vocabulary and speech patterns may be built up in short conversational sequences. One structural point and a selection of vocabulary items should be the basis of the sequence. In the following illustration, the verb "לקח". will be learned with the vocabulary of classroom objects. The basic pattern sentence is **אני לוקח את המלון**. The variations in the verb forms and in subjects and objects will follow a natural order in conversation. Individual teachers may use any order which suits their needs or preferences. The principle remains the same. Pupils hear the utterance, imitate it, use it, and manipulate it. One gesture furnishes the nonverbal clue to the meaning. If pupils need extra explanation to clarify meaning, it should be given them. If they require prompting in answering, a stage whisper is suggested. When the teacher pronounces an utterance he wishes the pupils to master, he says it several times. Pupils repeat it several times.

1.A Listening and Imitation

Teacher: (Taking the dictionary)

(Class repeats)

אני לוקח (לוקחת) את המלון.

(He hands the dictionary to the pupil.)

האם אתה (את) לוקח (לוקחת) את המלון?

Pupil:

(כן.) אני לוקח (לוקחת) את המלון.

Teacher:

אתה (את) לוקח (לוקחת) את המלון.

(Class repeats)

אתה (את) לוקח (לוקחת) את המלון.

(Teacher takes dictionary again.) מה אני לוקח (לוקחת)?

Pupil:

אתה (את) לוקח (לוקחת) את המלון.

This procedure is continued with a number of other classroom objects until the patterns which follow become automatic.

„אני לוקח (לוקחת); אתה (את) לוקח (לוקחת); מה אני לוקח (לוקחת)?“
 „מה אתה (את) לוקח (לוקחת)?“

1.B Reinforcement

a. Question and answer, pupil-to-pupil (chain drill)

Pupils may be asked to take something off their desks, the name of which they know. They then ask and answer questions in rotation, such as:

„מה אתה (את) לוקח (לוקחת)?“
 אני לוקח (לוקחת) את העט.“

b. Directed dialog

Teacher: אמר לי, יעקב, מה אתה לוקח.
 Pupil: יעקב: אני לוקח את המלון.
 Teacher: שאל את לאה מה היא לוקחת, יהודה.
 Pupil: יהודה: לאה, מה את לוקחת?

2.A Listening and Imitation (continued)

Teacher: אברהם, קח את העט!
 (Class repeats) אברהם לוקח את העט.
 Teacher: לאה, קחי את המחברת!
 (Class repeats) לאה לוקחת את המחברת.

2.B Reinforcement

a. Question and answer

Teacher: מה לוקח אברהם?
 Pupil: אברהם לוקח את העט.
 Teacher: מה לוקחת לאה?
 Pupil: לאה לוקחת את המחברת.

b. Directed dialog

Teacher: אמרי נא לי, מרים, מה לוקח אליעזר.
 מרים: אליעזר לוקח את הגיר.
 Teacher: לאה, שאלי אותי מה לוקח יעקב.
 לאה: מה לוקח יעקב?

The procedure is continued with the plural forms of the verbs, using persons as subjects which are later replaced by pronouns. After the affirmative has been mastered, the negative of the verb is drilled in juxtaposition to the affirmative, for example:

„אני לוקח (לוקחת) את הספר;
 אין אני (אינני) לוקח (לוקחת) את העט.“

See transformation drill in chapter entitled "Patterns for Drill."

Checks for control of forms and vocabulary might later be made by means of substitution and transformation drills, as outlined in approach 2 which follows.

Approach 2

In this approach a previously prepared dialog coordinates the teaching of vocabulary and structure with audio-lingual drill in all forms for saturation practice. The presentation outlined below is intended to illustrate the use of materials, taken either from the text or other sources, in presenting vocabulary and structure of high frequency. Instead of building up a conversational sequence, the dialog is first learned in its entirety through choral and individual repetition as explained below. Drills based on the dialog follow to assure manipulation of varied forms for automatic response.

The dialog presents one new structural item, the verb הלך + infinitive, in basic sentence patterns. Vocabulary items, such as השוק, ארוחת-הערב, עסוק (עסוקה), עד מאד, are added; supplementary expressions such as אחר כך, אחרי כן, add flavor and provide practice on a useful expression.

In constructing a dialog such as the one below, teachers might follow these principles:

1. The dialog should be composed of no more than six to eight utterances or sentences.
2. It should be natural, restricted to two or three roles, and should permit pupils to identify themselves with the situation and expressions utilized.
3. Review structures in basic patterns should be included to relate new knowledge to previous knowledge (הלך + place).
4. Review structures or vocabulary should be combined wherever possible with the new structure.

אני הולך (הולכת) לקנות is new; לחם, בשר, ירקות (are reviewed.)

5. The new structures in basic patterns are repeated.

The sentences included in the dialog follow these principles.

Additional vocabulary referring

to places
to foods
to meals
to actions

(בבית, בבית הספר, בקולנוע, בגן),
(גבינה, חלב, ירקות, פרות, ביצים, דגים),
(ארוחת הבקר, ארוחת הצהרים, ארוחת הערב),
(לאכל, ללכת),

or others which fit into the same situational context might be utilized in the drills after basic patterns are fixed. Dialogs supplied by the text might be utilized in their entirety if the sentences comprising them lend themselves adequately to pattern drills.

The treatment of the drills as outlined below is intentionally exhaustive, as it aims to present a sufficient amount of drill practice in situational context for teachers to choose those types of drill most suitable for their purposes, and to show the sequence of drill buildup. Drill activity may be interspersed with games, songs, poems, or occasional use of approach 1 (above) to guard against overmechanization, to retain flexibility for individual differences, and to maintain teacher-pupil rapport.

Basic Dialog:* (Prepared by the teacher, relative to text or other materials, or selected from the text)

מרים: לאן את הולכת עכשיו, יהודית?
 יהודית: אני הולכת אל הספרייה, ואחר-כך הביתה.
 מרים: באמת, למה?
 יהודית: אמא חולה. אני צריכה לקרא ספרים אחדים בספרייה.
 מרים: ומה תעשי אחר-כך?
 יהודית: אני צריכה לכתב חבור. אחר-כך אני צריכה להכין את ארוחת הערב.
 מרים: באמת, את עסוקה עד מאד היום!

Step I: Exposition: The teacher gives a brief description in English of the persons and action of the story. Although this description of the situation is not a translation, it renders the meaning very clearly.

Step II: Repetition Practice of the Entire Dialog

A. Listening phase

1. The teacher reads or recites the dialog through once, at approximately normal speed, using appropriate visual material and gestures to illustrate meanings.
2. He then says each line four or five times at about the same speed. As he pronounces, he moves among the pupils to assure their hearing the utterances clearly.

* These procedures were suggested by *Beginning Audio-Lingual Materials, French* prepared under the provisions of the National Defense Education Act of 1958, Language Development Program, as a Cooperative Project of the Glastonbury Public Schools, Glastonbury, Conn. Published by U.S. Office of Education, Washington, D.C., June 1959; Harcourt, Brace & World, 1962.

B. Repetition phase

1. The teacher says each line once again. The class repeats it about eight times. The teacher checks the correctness of the response. When he notes an error, he waits until the end of the utterance, then gives the correct form or sound, being careful not to distort the intonation and rhythm patterns. The corrected word is repeated in context and the sentence repeated. If the entire class is making the same error, the teacher may stop the drill, lift out the incorrect portion, give practice in it until it is perfect, replace it in its sentence, and resume the choral drill.
2. The teacher says each line once again, for double repetition by the class.
3. The class is divided into two groups, one for each role in the dialog. The dialog is repeated again chorally, in the two roles.
4. The groups are decreased in size for further repetitions, until the pattern has been mastered.
5. Where a sentence is long, a meaningful division of the sentence may be given for repetition. It is best to start at the end of the sentence and build up to the beginning. This preserves the normal intonation pattern.

a. פרות, ירקות

b. לחם, בשר, פרות וירקות

c. לקנות לחם, בשר, פרות וירקות

d. צריך (צריכה) לקנות לחם, בשר, פרות וירקות

e. אני צריך (צריכה) לקנות לחם, בשר, פרות וירקות.

6. The dialog is recited by individual pupils in two roles.

Step III: Reinforcement phase**A. Response drills**

1. Personalized conversation: question-answer practice based on the dialog.
2. First teacher-pupil; then pupil-pupil in chain drill, if desired.

B. Directed dialog

First teacher-pupil to provide model; then pupil-pupil.

1. In the beginning lessons of the term, the question following "שאל (שאלי) אותי" might be placed in the form of a direct quotation.

2. The question is thereafter in indirect discourse.

Examples for Step III

Basic Pattern I

A. Question-answer (patterned response drills)

Pupil

Teacher

Type 1.

אני הולך (הולכת) אל השוק.	
האם אתה הולך אל השוק, יהודה?	כן, אני הולך אל השוק
(אמר "כן").	
האם את הולכת הביתה, לאה?	כן, אני הולכת הביתה.
(אמרי "כן").	

Type 2.

האם אתה הולך אל השוק או הביתה.	אני הולך הביתה (אל השוק).
יעקב?	

Type 3.

לאן אתה הולך, ראובן?	אני הולך אל השוק.
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B. Directed dialog (restatement-relay based on teacher's model)

מרים, שאלתי אותי לאן אני הולך	לאן אתה (את) הולך (הולכת).
(הולכת).	המורה?
יהודה, שאל את מרים לאן היא הולכת.	מרים, לאן את הולכת?
מרים, שאלתי את ראובן לאן הוא הולך.	אני הולכת הביתה (אל השוק).
	ראובן, לאן אתה הולך?
	אני הולך אל השוק (הביתה).

(Follow by chain drill if desired.)

Basic Pattern II

A. Question-answer (patterned response drills)

Type 1.

אני הולך (הולכת) לקנות לחם (בשר, ירקות).	
האם אתה (את) הולך (הולכת) לקנות לחם?	כן, אני הולך (הולכת) לקנות לחם.
[אמר (אמרי) "כן"].	
אני צריך (צריכה) להכין את ארוחת הערב.	
האם אתה צריך (את צריכה) להכין את ארוחת הערב?	כן, אני צריך (צריכה) להכין את ארוחת הערב.
[אמר (אמרי) "כן"].	

Pupil	Teacher
Type 2.	
אני הולכת לקנות לחם (בשר).	לאה, האם את הולכת לקנות לחם או בשר?
אני צריכה להכין את ארוחת הערב (ארוחת הצהרים).	יהודית, האם את צריכה להכין את ארוחת הערב או את ארוחת הצהרים?
Type 3.	
אני צריכה לקנות	לאה, מה את צריכה לקנות?
אני צריכה להכין	יהודית, מה את צריכה להכין?
(Follow by chain drill if desired.)	

B. Directed dialog (restatement-relay drill)

Type 1.	
האם אתה (את) הולך (הולכת) לקנות לחם?	מרים, שאלתי אותי אם אני הולך (הולכת) לקנות לחם.
לאה, האם את הולכת לקנות לחם? (Leah replies)	כן, אני הולך (הולכת) לקנות לחם.
מרים, האם תכיני את ארוחת הערב? (Miriam replies)	יפה, שאלתי את לאה אם היא הולכת לקנות לחם.
יעקב, אני אכין את השעור.	לאה, שאלתי את מרים אם היא תכין את ארוחת הערב.
	חיים, אמר לי יעקב שאתה תכין את השעור.
Type 2.	
האם אתה (את) הולך (הולכת) לקנות בשר או ירקות?	לאה, שאלתי אותי אם אני הולך (הולכת) לקנות בשר או ירקות.
האם את צריכה להכין את ארוחת הצהרים או את ארוחת הערב?	ראובן, שאל את לאה אם היא צריכה להכין את ארוחת הצהרים או את ארוחת הערב.
Type 3.	
מה אתה צריך לקנות?	יעקב, שאל את חיים מה הוא צריך לקנות.
מה את צריכה להכין?	מרים, שאלתי את אלישבע מה היא צריכה להכין.

Step IV. Structure Presentation (הלך + infinitive)

Verbs are presented in the first person singular and plural, then in the second person singular and plural. When these have been mastered, the third person singular and plural are presented.

A. Repetition drill**Pupil**

אני הולך (הולכת) לקנות לחם.
 אנחנו הולכים (הולכות) לקנות לחם.
 אני ולא הולכים (הולכות) לקנות לחם.
 אתה (את) הולך (הולכת) לקנות לחם.
 אתם (אתן) הולכים (הולכות) לקנות לחם.
 אתה (את) ולא הולכים (הולכות) לקנות לחם.

Teacher

אני הולך (הולכת) לקנות לחם.
 אנחנו הולכים (הולכות) לקנות לחם.
 אני ולא הולכים (הולכות) לקנות לחם.
 אתה (את) הולך (הולכת) לקנות לחם.
 אתם (אתן) הולכים (הולכות) לקנות לחם.
 אתה (את) ולא הולכים (הולכות) לקנות לחם.

B. Substitution drill

אנחנו הולכים (הולכות) לקנות לחם.
 אני הולך (הולכת) לקנות לחם.
 אתה (את) הולך (הולכת) לקנות לחם.
 אתם (אתן) הולכים (הולכות) לקנות לחם.
 אתה (את) ולא הולכים (הולכות) לקנות לחם.
 אנחנו הולכים (הולכות) לקנות לחם.

אנחנו הולכים (הולכות) לקנות לחם.
 אני
 אתה (את)
 אתם (אתן)
 אתה (את) ולא
 אנחנו

C. Transformation drill (person—number changes). The teacher explains that when she gives the singular, the pupil is to give the plural, and vice versa.

אני הולך (הולכת) לקנות בשר. אנחנו הולכים (הולכות) לקנות בשר.
 אני הולך (הולכת) לקנות ירקות. אנחנו הולכים (הולכות) לקנות ירקות.
 אתם (אתן) הולכים (הולכות) לסגר את הדלת. אתה (את) הולך (הולכת) לסגר את הדלת.

D. Repetition drill (on third person singular and plural).

הוא הולך לקנות לחם. הם הולכים לקנות לחם.
 היא הולכת לקנות לחם. הן הולכות לקנות לחם.

E. Substitution drill (on third person singular and plural).

הוא הולך לקנות לחם. פנחס
 היא הולכת לקנות לחם. היא

Pupil	Teacher
מרים הולכת לקנות לחם.	מרים
פנחס ומרים הולכים לקנות לחם.	פנחס ומרים
פנחס וראובן הולכים לקנות לחם.	פנחס וראובן
מרים וחנה הולכות לקנות לחם.	מרים וחנה

F. Transformation drill from singular to plural and reverse for third person follows.

G. Replacement drills (substitution of different parts of the structure). The teacher gives the model sentence and has the pupils repeat it several times. He then cues the word to be substituted in the model sentence and has an individual pupil repeat the sentence with the new word in the proper slot. The pupils may need assistance in responding to the cue until they become accustomed to this type of drill. The drill should be repeated several times at fast tempo so that the substitutions become automatic.

אנחנו הולכים (הולכות) לקנות בשר.	אנחנו הולכים (הולכות) לקנות בשר.
אנחנו הולכים (הולכות) לקנות ירקות.	ירקות
אנחנו הולכים (הולכות) לקנות בשר.	בשר
אנחנו הולכים (הולכות) לקנות בשר.	לקנות
אתם (אתן) הולכים (הולכות) לקנות בשר.	אתם (אתן)
היא הולכת לקנות בשר.	היא
יעקב הולך לקנות בשר.	יעקב
את הולכת לקנות ירקות.	את
הם הולכים לקנות ירקות.	הם
הן הולכות לקנות ירקות.	הן
חנה ושרה הולכות לקנות ירקות.	חנה ושרה

H. Variation drills. These begin with the repetition of the basic sentence pattern. English sentences which are similar, and within the same structural frame, should be rendered in the foreign language by the student.

אני הולך (הולכת) הביתה לנוח.	אני הולך (הולכת) הביתה לנוח.
אני הולך (הולכת) הביתה ללמוד.	I am going home to study.
אני הולך (הולכת) הביתה לעבוד.	I am going home to work.
אני הולך (הולכת) הביתה לקרוא.	I am going home to read.
אני הולך (הולכת) הביתה לישון.	I am going home to sleep.

Structural Review Drill: (The Definite Article "ה")

A. Repetition phase (based on dialog structure and review vocabulary)

Pupil	Teacher
הגן? אני הולך (הולכת) אל הגן.	הגן? אני הולך (הולכת) אל הגן.
גן החיות? אני הולך (הולכת) אל גן החיות.	גן החיות? אני הולך (הולכת) אל גן החיות.
המסעדה? אני הולך (הולכת) אל המסעדה.	המסעדה? אני הולך (הולכת) אל המסעדה.
הבית? אני הולך (הולכת) אל הבית.	הבית? אני הולך (הולכת) אל הבית.
בית-הספר? אני הולך (הולכת) אל בית-הספר.	בית-הספר? אני הולך (הולכת) אל בית-הספר.

B. Substitution drill: the model sentence is given by the teacher. Pupils follow cue.

המסעדה? אני הולך (הולכת) אל המסעדה.	המסעדה? אני הולך (הולכת) אל המסעדה.
הבית?	הבית?
בית-הספר?	בית-הספר?

C. Response drill: personalized question and answer practice. (teacher-pupil, pupil-pupil)

מרים, לאן את הולכת היום, אל הגן או אל בית-הספר?	מרים, לאן את הולכת היום, אל הגן או אל בית-הספר?
פרץ, לאן אתה הולך ביום הראשון, אל הספרייה או אל הקולנוע?	פרץ, לאן אתה הולך ביום הראשון, אל הספרייה או אל הקולנוע?
לאה, לאן את הולכת עכשיו, אל הבית או אל המסעדה?	לאה, לאן את הולכת עכשיו, אל הבית או אל המסעדה?

D. Replacement drills (substitution of different parts of structure) and variation drills might be added.

The Negative. The affirmative of the verb structure, as taught above, might be followed by the negative after the affirmative has been mastered.

1. אינני (אין אני, or) הולך (הולכת) אל השוק לקנות ירקות, might be drilled in the negative in a repetition drill, then in juxtaposition to the affirmative in a transformation drill.
2. After an affirmative expression such as: ביום הראשון אני הולך (הולכת) אל הספרייה ואל הקולנוע, has been mastered, the negative, ביום הראשון אינני (אין אני, or) הולך (הולכת) אל הספרייה וגם לא אל הקולנוע might be undertaken in selected drills and exercises.

As Pupils Progress. As the course advances, structures become more complex, vocabulary items more numerous, and sentences longer. Toward the end of the first year of the four-year sequence and the first two years of the six-year sequence, the intensive saturation practice of all forms will be gradually replaced by intensive practice of only those forms most essential for speaking competency. The scope for structure and suggestions for choice of vocabulary of high frequency in developing audio-lingual skill are indicated in the introduction to the chapter "Structures."

Approach 3

The speaking skill may be developed through the use of the pattern drill in presenting and practicing points of structure and vocabulary audio-lingually, as outlined in the chapter entitled "Patterns for Drill." The foreign language content might be first drilled through patterns, then utilized in question and answer practice. A brief dialog incorporating the new knowledge might follow, as outlined in the chapter entitled "The Textbook in Audio-Lingual Presentation."

Approach 4

The speaking skill may be developed through using reading material. After pupils have read a passage or story, audio-lingual exercises utilizing the vocabulary and structure may be conducted. Questions and answers, statements, directed dialog, and dialogs increase audio-lingual competency.

The use of reading material in developing the speaking skill is described in the chapter entitled "Model Lesson."

Pronunciation

The accepted standard pronunciation is the Sephardic which is used exclusively in Israel. The Ashkenazic pronunciation is still used by certain groups in the Meah Shearim sector in Jerusalem.

It is expected that the average student in Hebrew will have little difficulty in learning the correct pronunciation of the vowel and consonant sounds. The teacher must, of necessity, serve as a model of correct pronunciation. He must, in addition, provide ample audio-lingual practice through discs, tapes, songs, dialogs, etc. These will

furnish the students with models of native Israeli speech, which they can hear and imitate. They will thus be enabled to acquire the rhythm and intonation of modern Hebrew as spoken today in Israel. For a more detailed and general treatment see section on "Pronunciation and Intonation" in *French for Secondary Schools*, pages 32 through 36, or the German or Spanish editions.

Spelling

At a later stage, when the student is writing Hebrew from memory, he may encounter numerous spelling difficulties, common to all beginners. These spelling difficulties will arise because of certain Hebrew letters whose pronunciation is misleading. They may be grouped in pairs as follows:

א—ע	ב—ו
ס—ש	ח—כ
	ט—ת

In writing the Hebrew word "al," meaning "on," the student may erroneously write it as אל which means "not," instead of על.

Both words have the same sound but are entirely different in meaning. Other examples of common errors in spelling are:

אם-עם	מחר-מכר
ארבע-ארבה	קרא-קרה
עט-עת	בא-בה
	לא-לו

To avoid these mistakes and others, the following procedures are suggested:

- (1) Ample written practice, at home and in class, as soon as the student is ready for written work. The words or sentences to be assigned as written work should be familiar to the student and meaningful to him.
- (2) Short but frequent dictation practice in class. One or two students write on the blackboard the selection which is to be corrected by teacher and students.
- (3) After the student has become familiar with root letters and is able to identify the "root" in various forms and structures, he will avoid some of the aforementioned spelling errors.

In the word "ארבע" for example, we recognize the root letters to be רבע. We know that certain letters, known as "root letters," (ג, ד, ה, ו, ז, ט, י, כ, ל, מ, נ, פ, צ, ק, ר) are used exclusively as roots; while

others, the "all-purpose-letters," (א, ב, ג, ד, ה, ו, ז, ח, ט) may be used as root letters or elsewhere in the word.

Hence, the student can avoid the confusion of the word "ארבע" with "ארבה," which are different from each other in meaning. For a full explanation and more detailed illustration of these rules, see "Elef Milim v'Od Alpaim" by Aharon Rosen.

(4) Rules such as the above may be of limited use, since writing, especially in the advanced stages, is a creative process. The teacher should anticipate the common mistakes in spelling and provide specific drills and practices containing the words that usually cause difficulty. A list of common pitfalls in Hebrew should be prepared in advance by the teacher. By avoiding errors, learning proceeds more rapidly than by correcting them over and over again.* Language learning in many of its aspects is imitative, and in its initial stages, the mastery of language patterns should be automatic rather than dogmatic.

* A very useful list of 225 most common errors made by students appears on pages 30-43 of *Modern Hebrew* by E. Rieger. These errors are classified by categories, namely errors in morphology, in idiomatic usage, in syntax, and in vocalization.

Audio-Lingual Experiences

Types of Experiences

Audio-Lingual Experiences. Audio-lingual experiences of many kinds have long been part of the foreign language course. These include:

- brief conversations
- asking and answering questions on reading material
- oral reading and choral reading
- reciting poetry and prose passages
- making oral reports in the foreign language
- listening to tape recordings
- singing songs

The objective of giving pupils sufficient practice in speaking to enable them to make direct contact with the foreign people within the context of certain experiences adds a new dimension to foreign language study. To this end, topics for these audio-lingual experiences are suggested in this chapter.

Aural Experiences. It is recommended that pupils be given aural experiences on all topics chosen for development. The topics might take the form of reading selections, conversations, or dialogs read by the teacher or heard via tape or disc. It is suggested that, wherever possible, the content be recorded by native speakers speaking at normal speed. The understanding of material thus presented on a subject within the pupils' language experiences should be developed from the beginning of the course.

The passages might be heard several times, either consecutively or interspersed with other types of exercise utilizing the foreign language content.

Pupils' aural comprehension might be checked in oral or written form. Written exercises on passages aurally experienced might include the following:

- Questions on the passage might be asked, and answers written in the foreign language.
- Multiple choice questions might be asked, in which the choices are presented either orally or visually.

- Pupils might be asked to write a restatement of the passage in their own words, or in another person or tense.
- The passage might serve as a basis for directed composition in written form.
- The passage may be written as a dictation exercise.
- A summary of the passage may be written in the foreign language or in English.

Aural Experiences Orally Practiced and Checked. The topics selected might be heard by pupils as described above and reinforced by pupils' oral responses. The following technique is recommended for intensive practice in listening:

- Step 1. Passages of appropriate length are first heard in their entirety via teacher, tape, or disc.
- Step 2. The passage is then repeated with appropriate pauses after phrases or breath groups in which pupils repeat the phrases heard.
- Step 3. The passage might be heard a third time without pauses.

Comprehension might be checked audio-lingually in several ways:

- Questions may be asked requiring oral answers in complete sentences.
- Multiple choice questions are given orally by the teacher. The selected answer is given orally by pupils.
- A summary of the passage is given orally.
- A restatement of the passage is made orally in the pupil's own words or in a different person or tense.

The Topics in Conversational Experience. The topics suggested for the various levels of language learning are intended to serve as indications of the type of experience or as a guide or framework within which language experiences may be selected to develop audio-lingual skill, particularly conversational skill. The topics should in no way restrict or determine the scope of courses in individual schools. Variations needed for correlation with text materials or special interests may be practical.

Any one of the topics may be used either as a single unit for a center of interest on only one level of learning, or from level to level, each time in greater detail or involving more mature concepts and more complex expression. The order in which the topics have been suggested corresponds, in a general way, to the levels of linguistic development in which it is believed that pupils might best handle the material. Each "Section" represents a stage in the natural

order of growth in general experience, and is correlated with its corresponding stage of language learning.

The topics suggest situations in which talk or conversation may be developed to give pupils a "vicarious experience" with the foreign tongue within the level of their abilities, and thereby prepare them for direct personal contact with the foreign people. In selecting and developing topics, teachers should capitalize on the interests and experiences of pupils. Wherever possible, topics should be correlated with pupils' genuine life experiences so that the dialog or conversation becomes a form of self-expression.

Dialogs. The term "dialog" in this chapter will refer to a previously prepared sequence of meaningful utterances involving two (or several) roles in a definite situational context and in a predetermined order. (See "Approach 2," in the chapter, "Speaking.") Like a play in microcosm, it should have a definite time, place, and situation in which people say something of mutual interest.

In the first level of learning, the dialog might be prepared by the teacher, developed by teacher and class, or taken from the text. The dialog should involve two roles and not more than six or eight utterances. It should contain elements of the basic vocabulary and structures appropriate to the grade.

As pupils progress through the second and third levels they might participate in the composition of the dialogs. Individual pupils or committees, using text or reference materials, might prepare the dialogs under the teacher's direction. Dialogs must be edited and approved by the teacher before they are presented to the class. Appropriate dialogs may, of course, be taken from the text at any level.

Learning the Dialogs. At any level, dialogs may be evolved and practiced by any of the approaches or combinations of approaches described in the chapter entitled "Speaking."

On the first level, especially in the early stages, it is suggested that the dialog be drilled and memorized by the class according to the procedures outlined previously. At all levels the learning of the dialog should be integrated with practice by means of pattern drills, so that the variations of the major structures contained in the sentences might be mastered. The dialog need not be completely memorized all at once, but might be interspersed with the pattern drills. Through the variations learned in the drills, pupils may obtain the power to manipulate additional structures and vocabulary for use in the same

or other situational contexts, as in conversational sequences or in connection with textbook materials.

As pupils advance from the first level through the second and third levels of learning, the dialogs become longer but memorization practice takes less and less class time. Increasing responsibility should be placed upon pupils for control over the variations learned through pattern practice. This control will lead to their ability to use the patterns in conversational sequences, and eventually in "conversation." (For use of the language laboratory in dialog and pattern practice, see the chapter on language laboratories in *French for Secondary Schools* or the German or Spanish versions.)

Conversational Sequences. Conversational sequences differ from dialogs in that they involve some choice on the part of the participants. The degree of choice determines whether a conversation is "controlled" or "free."

On the first level, all conversation is strictly controlled. It may be initiated by the teacher, sentence by sentence, or directed by the teacher through pupils (directed dialog) on a topic involving structures and vocabulary which pupils have learned through pattern practice. When these questions, answers and statements are in a series, they constitute conversational sequences. The number of utterances and the order in which they are used are not restricted or "frozen" as in the memorized dialogs. Conversational sequences may involve a choice of review vocabulary, or of different forms of the verbs in person, number, or tense.

It is imperative to remember that language can be learned only in meaningful patterns of speech. In order to develop conversational sequences, therefore, pattern drills involving the variations of different structural forms and vocabulary must result in a certain degree of mastery. The practice of pattern drills is followed by isolating single patterns from the drills and combining them with other vocabulary. For example, if a pattern drill has just been completed on the verb "לקח" using objects of the verb such as *מחברת*, *עיתון*, but pupils have previously studied *גיר*, *ספר*, *עפרון*, a "conversational sequence" might include, *האם אתה לוקח ספר?* or *האם יהודה לוקח ספר?* In other words, conversational sequences include forms pupils have mastered in as many combinations as possible, possibly out of the context of the original dialog, but within a situational context of some kind.

"Controlled" Conversation. Conversational sequences, therefore, are "controlled" conversation, as the choice on the part of the participants is limited by the vocabulary and structure at the pupil's command. Almost all conversation on the secondary level will, therefore, be controlled. The amount of control will vary with the amount of vocabulary and structure the pupil has mastered and with his ability to manipulate their variations in different contexts.

Steps To Free Dialog or Conversation. Free dialog, or true conversation, involves a complete choice of expression on the part of participants. Genuinely free conversation is rarely attainable on the secondary level without concomitant foreign travel, because the growth in total experience continues to outdistance the growth in linguistic expression in the foreign tongue. Relatively free conversation, however, is attainable within the context of certain experiences. While conversation or dialog on topics will continue to be controlled, the controls will diminish gradually as pupils' acquisition of linguistic content is expanded. The more linguistically talented pupils are, the greater will be their store of vocabulary, structure and idiom, and the greater will be their ability to choose and manipulate combinations and variations.

The steps for reaching relatively free dialog within a specific area of experience would be (1) prepared dialog, (2) pattern practice, (3) controlled dialog, (4) additional vocabulary and pattern drill and (5) "free" dialog.

Encouraging Free Conversation. Free conversation throughout the course may be encouraged by the use of various devices. One such device is to permit pupils to make a statement relative to their personal experience on any topic, such as their school life, home life, hobbies, friends, family, the books they have read, activities they have engaged in and purchases they have made. Their classmates might then ask them questions on the subject. For example, a pupil states, "יש לי חבר טוב". Classmates, in turn ask:

מה שמו?

בן כמה הוא?

איפה הוא גר?

במה הוא משחק?

Another pupil may state,
Classmates might ask:

"אתמול הלכתי אל הקולנוע עם חברי."

איזה סרט ראיתם?

מי שחק את התפקיד של הגבור?

מי היתה השחקנית הראשית?
 באיזה נושא דן הסרט?
 האם הסרט מצא חן בעיניכם?

The subjects of this type of conversational experience might be effectively correlated with the topics for audio-lingual experiences outlined on the pages which follow. After the dialogs have been mastered, the subject might be personalized in the manner described above. Such a procedure would be soundly developmental and would lead to a degree of genuine conversational ability. The past and future tenses might be practiced to advantage using this procedure.

A device to encourage free conversation in the early years is the use of a word game involving classified vocabulary, such as a variation of "Twenty Questions." If the context of the vocabulary is animals, professions, ages, or sports, "Twenty Questions" might be played in the following manner:

האם את רוצה להיות מזכירה? לא
 האם את רוצה להיות שחקנית? כן
 האם אתה רוצה להיות רופא? כן
 האם אתה רוצה להיות רופא שנים? לא
 האם אתה רוצה להיות עורך דין? לא
 האם אתה רוצה להיות מהנדס? כן

The "Twenty Questions" game might be used to develop an ability to describe people or things. One pupil has in mind an object or person in the room. His classmates ask him questions containing a brief description of one of the aspects of the person or object, to which he answers "yes" or "no." When a sufficient number of questions has been answered in the affirmative, the person or object may be guessed. (Suggestions for other word games may be found in the *Modern Language Handbook*.)

Free conversation may also be encouraged and developed through activities of a cultural nature. An Israeli dinner acted out with menus is an example of such an activity. (See "Cultural Activities and Experiences," in *French for Secondary Schools* or the German or Spanish editions.) Throughout the course teachers should encourage free conversation through reading materials. (See chapter on model lesson.)

After the material has been mastered, a free question and answer period might follow.

Identification With the Foreign Culture. On this first level, it is suggested that the context of the beginning situations be the American

scene so that pupils might identify themselves with the experiences. Following upon the initial situations, the foreign cultural patterns, other than the picturesque, may be included. If textbooks emphasize the foreign scene both the native and foreign applications might be made with the foreign language content. The foreign cultural patterns in terms of vocabulary and expressions are introduced gradually at first, but soon overtake and replace those of the domestic scene.

As pupils progress in the course, identification with the foreign scene should be progressively emphasized. Where the situation is still placed on the American scene, expressions such as polite expressions, expressions denoting interpersonal relations and leavetaking, should be in the manner of the foreign people. On Level III, it is suggested that the foreign scene be the locale for all conversational topics unless the subject is related to a definite experience in the life of the pupil.

The Use of the Language Laboratory. It may not be practical for all pupils to have individual experience acting out all the dialogs or reporting on many subjects, nor for the teacher to drill classes exhaustively in the dialogs and pattern drills. The language laboratory may be used to advantage in providing audio-lingual experiences. The original dialog might be recorded on tape by the teacher in two ways, one with pauses for repetition by pupils, and the other with pauses for pupils to fill in the next utterance of the dialog. The listening and repeating via tape by an entire class will be less time-consuming and will give pupils some of the individual experience they require. The pattern drills might also be practiced in the laboratory after pupils have become accustomed to using the drills in class.

For the oral reports, the language laboratory might serve as a library where pupils may find examples of oral reports made on different subjects. Providing pupils with a model of a report facilitates their preparation, and by analogy, insures better language learning.

In cases where the experiences of speaking cannot be provided for all pupils because of time limitations, the experience of hearing and understanding should be given pupils on as many of the topics as possible.

The Levels. The topics for audio-lingual experiences are arranged according to levels of language learning rather than according to specific grades for two reasons: to provide for pupils who start their study of Hebrew at different points in their school career, and to allow for continuous progress for pupils of ability.

Although Level I is equated in a general way with the first year of study in the senior high school, it is also equated approximately with grades 7 and 8 in the junior high school where these classes meet a minimum of three times a week for 40 minutes each period. Pupils who enter the junior high school after a full program of foreign language in the elementary school might progress rapidly through Level I in the junior high and reach the experiences outlined for Level II even before grades 7 and 8 have been completed.

Levels II, III, and IV are equated approximately with the second, third, and fourth years of the 4-year sequence and with the third, fourth, and fifth years of the 6-year sequence of the senior high school. It is expected that the topics for these grades will include the vocabulary and structures studied during these years.

The topics grouped under Levels V and VI might be undertaken in the fifth or sixth year of the 6-year sequence. The amount of time allotted to pupils' courses of study and their progress in foreign language will determine the year for which the topics listed, or similar topics, might be selected by the teacher.

Pupils of above-average ability, especially when they are grouped homogeneously, may progress audio-lingually from one level to another before the year is completed, just as they may progress more rapidly in other areas of language study.

Suggested Content and Topics for Audio-Lingual Experiences

Level I

On the first level, pupils concentrate on concrete situations in their immediate environment, or in an environment on their age level set in the foreign country. It is suggested that, wherever possible, the use of the vocabulary and structures of the basic text be employed.

Dialogs, or questions, answers and statements incorporated into brief conversational sequences might include a selection of expressions relative to:

- Polite expressions, greetings, classroom routines, introductions**
- Identification of objects and persons**
- Placement of objects and persons**
- Description of objects, places, and persons within the level of learning**

Activities and actions within the context of the topic

Time of the occurrence in terms of

1. Hours of the day, parts of the day, days of the week, months of the year, seasons, weather
2. Past, present, future

Comparisons of persons, things, places

General health

Feelings within the context of the topic (Examples: קר לי, שמח, נעים)

Intentions (אמר + רצה, infinitive and others)

Procuring goods and services within the context of the topic

The Topics

- א. בבית הספר
 1. הכתה
 2. התלמידים (התלמידות)
 3. הפגישה
 4. המורה
 5. חברי (חברתי)
 6. תכנית הלימודים
 7. תחביבים ופעולות ספורט
 8. אני עוזר (עוזרת) למורה.
- ב. חיי המשפחה
 1. בני משפחתי
 2. ביתי
 3. חדרי
 4. חדרי הבית
 5. בבקר ובערב
 6. הארוחות (ארוחת-הבקר, ארוחת-הצהרים, ארוחת-הערב)
 7. כיצד אני עוזר (עוזרת) לאמא
 8. שבת בבית
 9. יום ראשון.
- ג. השכונה
 1. השכנים (השכנות)
 2. הרחוב
 3. אצל החנונים (במאפיה, באטליו, בחנות-מכולת, בחנות לפרחים, בשופר-סל)
 4. קניות בחנות כל-בו
 5. אצל הרופא
 6. אצל רופא השנים
 7. בבית הדאר
 8. בבית המרקחת
 9. בבית הכנסת
 10. בקיוסק
 11. חנות לספרים
 12. אצל הסנדלר
 13. אצל החיט
 14. בבית החולים
 15. התחנה המרכזית
 16. במסעדה
 17. בבית קפה.

Level II

The topics in the second level broaden the base of experience to include social activities and demand a higher level of linguistic competency. Structures and vocabulary selected by the teacher should incorporate text materials, wherever possible, if texts do not contain appropriate dialogs.

Audio-lingual experiences by means of the dialogs or conversational sequences should be emphasized at the beginning of Level II as extensions from Level I. Towards the last part of the year, audio-lingual experiences arising from reading materials may be provided pupils (See "Model Lesson"). Wherever possible during the reading, questions of a personal nature, related to the subject of the reading, might be incorporated into the lesson. For example, if the reading is on hiking, questions such as

האם אתה (את) יוצא (יוצאת) לטיולים מדי פעם בפעם?
 עם מי אתה (את) מטיל (מטילת)?
 לאן אתם (אתן) יוצאים (יוצאות)?

may provide audio-lingual practice and begin to lay the foundations for free dialog.

On Level II, some of the dialogs or conversational sequences may be on the topics of Level I, but developed on a higher linguistic plane, as indicated by the expressions to be included. Suggestions for topics especially suited for Level II are listed below for the teacher's guidance and convenience. Similar ones, however, may be substituted because of their interest to pupils or their relevance to text materials. The dialogs are to be practiced in the past and future wherever possible.

In addition to the expressions used in Level I, relative to the identification and placement of objects, their description and the time of occurrence, the experiences of Level II include a selection of expressions which:

- Invite or request people to participate in activities. Example:

האם אתה (את) רוצה (רוצה) לטיל עמי?

- Inquire about means of transportation necessary to reach a place. Example:

האם אפשר לנסע רק ברכבת או גם באוטובוס?

- Describe the actions of individuals as they participate in the activity. Examples:

הם רוקדים את ההורה עד חצי הלילה.

הבחור איננו מפחד לשחות בים כנרת.

- Discover the abilities or preferences of companions. Example:

האם אתה (את) יכול (יכולה) לשחק בטנים?

האם אתה (את) מחבב (מחבבת) מרק פרות או מרק פטריות?

- Introduce people to each other.

- Inquire about the location of places in terms of street addresses, or the placement of buildings in relation to other buildings or streets.

- Express the interpersonal relationships of the speakers by means of locations and rejoinders. (Examples:

חביבי (חביבתי), בודאי, כרגיל, אי אפשר, אולי, על לא דבר, בבקשה להכיר, כמובן, מצוין).

The Topics

iv. ברור

1. טיול (בשבת אחרי הצהריים)
2. סיור עם קבוצת נוער (בקיץ, באביב, בסתו,

בחורף) 3. בכפר 4. על חוף הים 5. בגן החיות 6. בגן העיר 7. במרכז העיר 8. יום חג

9. חיי החברה

1. ראיון על ידי הטלפון 2. מסבה בבית חבר (חברה) 3. נשף ריקודים 4. חגיגת יום הולדת 5. אני מכיר (מכירה) בחור (בחורה) מענין (מענינת) 6. משחק כדורגל (כדור סל) 7. אנו הולכים (הולכות) לקולנוע או לתאטרון 8. ארוחת ערב (צהרים) במסעדה.

Level III

On Level III the focus on reading is appreciably increased. For this reason, topics correlated with the reading may be included in this phase of learning. It is recommended, however, that conversational practice be continued during this stage to develop something approaching proficiency.

Topics for Conversation. The topics in Level III broaden the base of experience to include the realm of ideas as well as concrete situations in which identification, action, and interaction are expressed. In order to develop an ability to exchange ideas, however simply, as well as to procure goods and services, the areas of experience below are suggested. The dialogs or conversations develop some of those of Level II in greater depth, and are practiced in the past and future tenses after the present tense has been mastered. Props might be utilized. A selection of expressions might be included such as the following. The examples given in parentheses indicate type of material that might be included.

- Relate persons to each other for the purpose of engaging in the activity. (Making the appointment, meeting, going someplace together)
 - Ask directions for reaching a place.
 - Describe the actions needed for using means of transportation.
 - Name and describe the essential elements of each activity. (In the theater: the usher, the program, the seats; at the library: the type of book, librarian, borrowing)
 - Exchange opinions on various phases of the activity.
- ("היא שרה באופן נפלא". "איני סבור (סבורה) כך.")
- Procure goods and services.
 - Express regret, sympathy, appreciation, agreement, disagreement, surprise.

זה יפה מאד מצדך. אני מצטער (מצטערת). סלח (סלחי) לי. אין אני מסכים (מסכימה). בלתי אפשרי! צר לי. באמת? מה יש? חבל! הצדק אתך. אני מצטער (מצטערת) על כך.

- Express social amenities. (בבקשה לשבת)
- Express interpersonal relationships. (גברת, גברות, אדון, מר, רבותי)

Use of first names; (יקירי, ידידי, יקירתי)

- Express leavetaking at the end of the activity.

(ברצון; להתראות; שלום; בענג רב; נעים מאד; דרישת שלום לאמך)

The Topics

vi. החיים הפרטיים

1. בחנות כל בו
2. במכון ליופי
3. אצל הספר
4. אצל רופא השנים
5. במרכז רפואי
6. בתחנית
7. בתחנת דלק
8. בתחנת הרכבת (האוטובוסים)
9. בשדה התעופה
10. ספורט ישראלי
11. פגישה במועדון (או בבית קפה).

vii. חיי תרבות

1. בספריה
2. בחנות ספרים
3. בקור במוזיאון
4. הזמריה
5. שידור החדשות
6. בתאטרון או בקולנוע
7. עתון או ירחון עברי
8. מאמר או ספור מתוך עתון יומי או מתוך שבועון ישראלי
9. הרצאה מענינת
10. אספה פומבית
11. כנוס ב"היכל התרבות".

Topics for Oral Reports. Since a fusion of skills is desirable at this stage, brief oral reports by individual students on topics arising from or inspired by their reading might also be made. Reports on subjects required by individual schools might be substituted for or added to those below.

The topics listed are intended to suggest areas which might give pupils practice in sustained speaking on a subject in which expressions of high frequency might be utilized. The topics might be selected by individual pupils. To obviate error in reporting, the teacher might provide some leading questions whose constructions might be employed in the sentences of the report, as has been customarily done for written composition. A question and answer period, however brief, might follow the reporting. Pupils might prepare simple questions to be asked of the student reporting, such as:

איפה נולד? באיזו שנה? במה נכרת חשיבותו?

To give pupils repetitive practice in questioning, four topics on biography and three on story narration are suggested.

SUGGESTED TOPICS FOR ORAL REPORTS

1. איש גדול מדברי ימי עולם
2. איש מדע מפורסם (או אמן גדול)
3. גבור-מלחמה
4. אשה חשובה בישראל
5. ספר מענין שקראתי
6. סרט מענין שראיתי
7. תאונת דרך
8. מתנה שקבלתי.

Level IV

In Level IV, much of the audio-lingual experience of pupils will arise from the discussion of reading material and from their individual interests. Questions, answers, and oral reports on the reading, the presentation of plays, the recitation of carefully prepared selections of prose and poetry of literary merit, and the preparation and production of assembly programs—long excellent and valid experiences at this stage of learning—are continued.

The reading of newspaper and magazine articles should be followed by a brief question period in which the teacher questions pupils on the important features of the article. Pupils should be able to comment on the article read.

An extension of audio-lingual experience into topics on civilization is recommended. The topics in Level IV are intended to suggest to teachers areas of civilization on which oral reports might be made by individual students. These reports will be correlated with their reading of civilization materials. The overview of topics is suggested to familiarize pupils with the salient features of the civilization in all its major aspects so that pupils may terminate their course with a balanced understanding of the foreign people and their culture. It is recommended that these topics be treated in the foreign language by pupils so that pupils will become familiar with the words and expressions most important to each aspect and use these words audio-lingually.

The aim at this level of learning is to prepare pupils to speak to a native on several topics in terms of Israeli cultural patterns. Many expressions referring to aspects of contemporary civilization are not found either in classical or contemporary literature. The reports should be brief and in simple language, but they should crystallize and consolidate important facts and the words or expressions used to convey them.

The reports should emphasize those features important to the contemporary scene, either in fact or in effect.

The oral reports might be followed by a brief question and answer period on the salient features of the culture, especially those which involve terms pertinent to cultural or social institutions. Pupils might be supplied with questions in written form, or they might supply their own questions. On the topic "Education," for example, pupils might prepare to ask such questions as:

אם נער ישראלי סיים את בית הספר היסודי, באיזה בית ספר הוא ממשיך את לימודיו?

מה הם הלמודים באוניברסיטה העברית הירושלמית?

מהו, בעיניך, המקצוע החשוב ביותר?

ומה, לדעתך, "בעיני הצבור" הוא מקצוע חשוב?

Questions which cannot be answered by pupils reporting might be made the object of special study or their answers might be supplied by the teacher. Pupils might take notes in Hebrew and be responsible for the answers they receive.

One of the objectives of foreign language study is to develop an understanding of the basic beliefs and values of the foreign people as manifested in their interpersonal relations, their individual pursuits, and their social institutions. These beliefs and values, already pointed out during the course, might be emphasized and consolidated by the teacher at this point. It is not expected that students will discuss these beliefs and values in the foreign language. It is important, however, that the teacher clarify as far as possible the psychological wellsprings from which interpersonal relationships, pursuits, and institutions arise: the basic convictions held by members of the society as a whole, as manifested in their way of life. Some of the basic social and personal values of the Jewish people are mentioned in the chapter on culture and civilization.

The Topics

א. החיים הפרטיים בישראל

חיי המשפחה 2. בעולם החינוך הישראלי 3. הבדור בישראל 4. חגי ישראל ומועדיו 5. מאכלים ומטעמים בישראל 6. החיים היום-יומיים (בקבוץ, בכפר ובעיר) 7. שידורי "קול ישראל" 8. בצבא 9. תנועות נער.

א. תולדות האומה והמדינה הישראלית

1. תקופות ומאורעות חשובים בחיי העם העברי 2. גבורי ישראל ואנשי שם 3. מלחמת השחרור 4. יסודות הדימוקרטיה בדרכי המדינה.

א. הגיאוגרפיה והחיים הכלכליים של מדינת ישראל

1. הגיאוגרפיה של ארץ ישראל 2. התעשייה והחקלאות (הן במושבים והן בקיבוצים) 3. תוצרת הארץ (חקלאית ותעשייתית) 4. התחבורה 5. התעסוקה והפועלים (בעלי מקצועות חפשיים, אנשי מדע ומסחר, קופת חולים)

א. חכמי האומה הישראלית, מנהיגיה, אנשי הרוח והמוסר, אוצרותיה התרבותיים, תעודותיה ושיאיותיה הנשגבות

1. האבות, משה, יהושע, והשופטים 2. נביאים ראשונים ואחרונים 3. חפירות ותגליות ארכיאולוגיות 4. אוצר המדרש והאגדה 5. חכמי המשנה והתלמוד

6. גאונים, תלמידי חכמים וחוקרים 7. משוררי האומה ופייטניה הגדולים
8. פרשני התנ"ך וחוקריו, הוגי דעות ואמונות. 9. בעלי הקבלה, מאורי הגולה
ומטיפים לאומיים 10. יוצרי ובוני הלשון העברית, ספרותה העתיקה והחדשה
11. גדולי ישראל בעולם המדע והאמנות 12. החוקרים בדברי ימי ישראל
13. חוקרי התנ"ך ותרגומיו — מתרגום השבעים עד ימינו 14. מנהיגי האומה
בציון ובגולה.

Levels V and VI

The topics in Levels V and VI should be correlated closely with the reading material. The lives of authors, the content of literary masterpieces, the motives and actions of literary characters, the themes of reading selections and the significance of literature in deepening appreciation, and clarifying the universality of experience should be the prime focuses of the audio-lingual as well as the reading experiences.

At this level, conversation should be reviewed and expanded; esthetic and intellectual experiences should be included. The latter may take the form of the recitation of fine pieces of prose and poetry, the production of plays or dramatic sequences, the composition of original dramatizations of prose pieces or poems to be followed by their presentation in class or to the school, the discussion of important points of literature, the reporting of the lives of authors, the summarizing of stories, or the oral composition of themes relating to the reading. These should comprise most of the audio-lingual experiences.

Some suggestions for audio-lingual experiences in literature are given below. These may be replaced by or added to topics selected by the teacher. Pupils should be required to make a report on at least three of these topics, or on similar topics selected by the teacher.

An extension into the realm of music and art may help enlarge the esthetic experiences of these pupils. To this end, some topics in these areas are suggested. The vocabulary for these reports might be obtained from the reading of some of the fine material on art and music produced by Israel in the form of books and magazines. This vocabulary should not be technical, but should include some of the better known terms which are rapidly becoming universal such as:

הללויה, אמן, שבת, שלום, שבולת, יובל, תלמוד, קבלה, משיח, רבי, חסידים,
צדוקים, פרושים ואסיים, קבוץ, הורה.

Reports on science by interested and qualified students might follow the same general plan as those for art, music, and literature.

י. ספרות

- (1) הרצאה (2) תמצית (3) דברי בקורת (בין שלילית ובין חיובית)
1. שיר נבחר המיוחד בתכנו ובלשונו 2. רומן עברי מתקופת ההשכלה או בן זמננו 3. מחזה עברי מן ההווה הישראלית 4. תולדות חיים של סופר חשוב, שאיפותיו והשקפותיו

י. אמנות

- (1) תיאור (2) תכונות אמנותיות
1. ציור שאני מחבב אותו 2. ציור ישראלי אשר נמצא ברשותי 3. הדגמות מיצירותיהם של גדולי הציירים היהודים בעולם 4. בית ספר לאמנות (בצלאל)

י. רקוד, זמרה ונגינה

- (1) תולדות חייו של מוסיקאי ישראלי ידוע
- (2) הופעותיו המוצלחות בארץ ומחוצ לארץ
- (3) ערכו האמנותי וחשיבותו בעיני העם
1. מוסיקה עתיקה 2. אופרה 3. מוסיקה קלה 4. שירי תימן 5. פולקלור
6. קתדרה למוסיקה יהודית באוניברסיטה הירושלמית

י. בעולם המדע והטכנולוגיה

1. המצאה מדעית חשובה בישראל 2. נסיונות, מיבצעים ופעולות ממשיות במדעי הטבע, בשטחי רפואה, הנדסה, חקלאות וכדומה 3. מדענים נודעים בישראל 4. מכון למדע ולהנדסה

Conversational Experiences. A continuation and expansion of the conversational topics of Level III sufficient for travel experience is recommended.

Patterns for Drill

Purposes and Types of Pattern Drills

The use of the pattern drill is recommended to prepare pupils to speak and understand the foreign language without recourse to grammatical dissection and translation. The pattern drill, when properly constructed, facilitates the assimilation of structural points through use and provides a context for the practice of vocabulary. Automatic responses are developed through using the drills with varied vocabulary and by manipulation of the variations of structural items.

Some patterns and their use in group memorization and practice are found in the chapter entitled "Speaking." Additional patterns and an elaboration of those already outlined will be supplied in this chapter. Suitable pattern drills are now commonly found in all appropriate modern texts. However, experienced teachers may compose their own pattern drills to suit their purposes and needs.

Audio-Lingual Presentation and Practice. Patterns for drill, some of which have customarily been presented in written form, should be used audio-lingually throughout the course wherever possible. New structural points and vocabulary should be presented and learned through patterns audio-lingually as far as practicable. Structures and vocabulary which are already familiar should be practiced through pattern drills in reinforcement exercises.

Structure Through Use. Structure can be taught and practiced audio-lingually through pattern drills instead of through analysis, description, dissection, or translation. In this way pupils learn the *language itself* and not merely *about* the language. The pattern drills provide for (1) the audio-lingual learning of new forms on the patterns of the old or familiar forms, (2) the audio-lingual practice of familiar forms in different combinations. In this way language is learned by use, similarities are stressed through repetitive practice, new forms are learned through analogy with familiar forms, and grammatical explanation and analysis are minimized.

What Is a Pattern Drill? A pattern drill is one in which the pattern given pupils audio-lingually is repeated audio-lingually or is changed

audio-lingually into a variation of the pattern by the pupils themselves. The form given pupils is a meaningful pattern of speech; if it is changed, the form to which it is changed is a meaningful pattern of speech. The pattern drills may be written for pattern practice after they have been audio-lingually mastered. The changes follow a logical sequence resulting in the control of structure and vocabulary through use.

Pattern drills to present new material or to practice familiar material should be constructed with the following principles in mind:

- The drill should include as much of the text material as possible (vocabulary, model sentences, cultural content, situational context).
- The drill should be contextually oriented.
- The drill should be structurally oriented. (a) It should concentrate on one structure, or (b) Where several structures are involved, there should be a consistent pattern of change (as in the "series" or "progressive" drills).
- The drill should provide for sufficient practice to result in a grasp of the salient points of vocabulary and structure drilled.

Pattern Drills for Practice or Presentation.* A distinction must be made between pattern drills for practice and pattern drills for presentation. In patterns for practice, pupils drill already known forms or vocabulary in different combinations. In patterns for presentation, pupils learn new structural forms or vocabulary. Various types of pattern drills listed may be used for practice or for presentation, depending on the type of drill chosen and on the previous knowledge of pupils.

Pattern drills for presenting new structural points may include:

- Repetition drills (which may also be used to present vocabulary)
- Restatement or relay drills (Directed dialog. See page 22.)
- Transformation drills
- Replacement or substitution drills
- Integration drills
- Expansion drills
- Contraction drills

Pattern drills for practice may include all the above, plus:

- Patterned response drills, in question and answer form
- Progressive drills
- Drill in rejoinder-response

* The titles of many of these drills are taken from *Language and Language Learning* by Nelson Brooks. MLA Cooperative Project. 1959. Harcourt Brace & Co., 1960.

- Substitution in a series of patterns
- Combined substitution and transformation drills
- Completion drills
- Translation drills
- Variation drills

Constructing the Drills. In the construction of drills, the most important consideration of the teacher should be the primary function of the drill. Teachers must decide whether the drill is to be used to:

- Present a new point of structure or new vocabulary, or
- Drill structures and vocabulary already familiar.

In presenting new points of structure or vocabulary, it is important to remember that:

- New vocabulary is introduced through repetition drills.
- New structural points may be introduced through various drills.
- Drills designed to present new structural points must show the function of the forms to be learned.
- Only one new structural point is to be introduced in a drill. The change from the pattern supplied by the teacher to the pattern given by the student should involve only a single change.
- Pupils should be given sufficient drill in one form of the structural item (example: מי) before going on to the next form of the item (example: מה). The examples given in the drills on the following pages are not exhaustive enough for class presentation; they are suggestions for drill construction.

Conducting the Drills. In conducting the drills, especially in presenting new structural items, teachers should make sure that all books are closed. The pupils are directed not to use English. The teacher may give the English equivalent of what she is about to say in Hebrew, if she feels it is necessary to do so.

1. The teacher gives one or two examples of the original pattern and its variant which the class repeats.

2. The original pattern in the left-hand column and its variant in the right-hand column may be written on the board, but they should be erased as soon as they are fixed in pupils' minds.

3. Pupils must be told (a) the type of change to be made and (b) how to make it.

4. When pupils have grasped the principle of the change, the teacher gives only the form in the left-hand column. Pupils, individually or in groups, are required to give the form in the right-hand column.

5. When pupils falter, they should be prompted by the teacher, preferably in a "stage whisper."

6. The number of sentences given pupils will vary with the structure presented, the ability of pupils to respond and the items needed to secure coverage.

7. A grammatical explanation is given briefly before or after the drill, depending on the degree of grammatical difficulty. For most structures, the explanation is given after the initial drill when pupils have grasped the point. The drill is then resumed. In complex forms, a brief explanation might be given before the drill.

Selecting the Drills. Careful selection of the type of drill is important to fix the patterns clearly. Teachers might remember that:

- Structural items involving new words, as well as vocabulary items, must first be presented through repetition.
- Repetition drills of irregular verbs should be followed by or be interspersed with restatement-relay drills (directed dialog).
- All items presented through repetition drills should also be practiced through other drills, such as substitution, transformation, and integration drills in order to insure functional learning.
- Certain structural items must be presented through integration, expansion, and contraction drills.
- Where several types of drill are combined, it is important that only one of the elements be a new structural item.

Pattern Drills to Present Structural Points

In the examples illustrating drills, only partial drills are given. Teachers will extend drills to cover the points as required.

The Repetition Drill. This drill is suitable for the presentation of new vocabulary, idioms, irregular verbs, and points of structure. When a conjugation is to be initially learned, regular verbs should also be presented through repetition. (See the chapter entitled "Speaking.")

Example 1: The use of the expression *יש לי* with the personal pronoun *לי* to denote possession

Pupil

יש לי ספר
יש לנו ספר

Teacher

יש לי ספר
יש לנו ספר

In like manner, the second and third persons, singular and plural, are presented.

Example 2: Vocabulary*Pupil*

יש לי עפרון
יש לי עפרון וספר
יש לי עפרון, ספר ועט

Teacher

יש לי עפרון
יש לי עפרון וספר
יש לי עפרון, ספר ועט

Transformation Drills. Transformation drills lend themselves to many different exercises as they involve the change from one form of a structural item to another form, such as from the singular to the plural and from masculine to feminine adjectives, from one type of demonstrative adjective or pronoun to another, from affirmative to negative, declarative to interrogative, person to person or tense to tense for verbs. In selecting items for audio-lingual presentation, teachers should select those items in which the changes involved are deducible from previous experience or from the teacher's explanation at the time of the drill. For example, in the change from one tense to another, pupils already have had the forms in repetition drills. In other cases, such as changing from the declarative to the interrogative or from the affirmative to the negative, the teacher's model at the beginning of the drill should be sufficient.

Example 1: Changing to the negative

אין אני (אינני) רואה את האיש
לא ראיתי את האיש

אני רואה את האיש
ראיתי את האיש

Example 2: Changing to the interrogative

האם יש לי אח?
אנחנו (or) אננו יודעים (יודעות) את השעור?
אנחנו (or) אננו יודעים (יודעות) את השעור?

Example 3: Changing to the declarative . . . the patterned response drill

אני לוקח (לוקחת) את הספר. האם אתה לוקח (לוקחת) את הספר?
כן, ראובן לוקח את המחברת.
כן, ראובן לוקח את המחברת.
לוקח את המחברת? (or) הלוקח את המחברת?

Changes involving the second person, singular and plural, may be patterned in similar fashion.

Example 4: Using the demonstrative adjective

התלמידה הזאת יושבת
התלמידות האלה יושבות

התלמיד הזה יושב
התלמידים האלה יושבים

Substitution Drills. These drills, sometimes called replacement drills, may be used to present structure points when an item of one grammatical category can be replaced by an item in another category.

Example 1: Personal pronoun objects (direct object)

אני רואה אותך	אני רואה את הבחור
אני רואה אותה	אני רואה את הבחורה
אני רואה אותם	אני רואה את האנשים
אני רואה אותן	אני רואה את הנשים

Example 2: Personal pronoun objects (indirect object)

אני נותן (נותנת) לו את הספר	אני נותן (נותנת) את הספר למשה
אני נותן (נותנת) לה את הספר	אני נותן (נותנת) את הספר לפנינה
אני נותן (נותנת) להם (להן) את הספרים	אני נותן (נותנת) את הספרים לתלמידי (לתלמידות)

Example 3: Pronominal suffixes

- a. אני אלך אל הקולנוע עם יעקב. אמא, האם את רוצה ללכת עמי אל הקולנוע?
אני אלך עמו (or אתו) אל הקולנוע. כן, כמובן, אני רוצה ללכת עמך.

(This drill might be effectively followed by the restatement-relay drills, with such questions as:

- בקש מאביך שילך עמך (or אתך) אל הקולנוע).
b. המכתב הזה הוא בשביל משה. האם זה בשבילי?
c. אלך אל הקולנוע לבדי. לבדך? חבל!
d. אני יושב (יושבת) אצל (or על יד) רחל. אני יושב (יושבת) אצלה (על ידה).
e. היה וכוח ביני ובין חברי. היה וכוח בינינו.
f. הוא קנא בדוד. הוא קנא בו.
g. אנחנו רצים (רצות) אחרי החיילים. אנחנו רצים (רצות) אחריהם.
h. אני עומד (עומדת) לפני האנשים. אני עומד (עומדת) לפניהם.
i. אני עומד (עומדת) על הבימה. אני עומד (עומדת) עליה.
j. אני מדבר (מדברת) אל שרה. אני מדבר (מדברת) אליה.
k. קבלתי מכתב מן התלמידים (התלמידות). קבלתי מכתב מהם (מהן).

Expansion Drills. In expansion drills, the inclusion of a word expands the sentence. The expansion may change the word order, such as in the following drill.

יעקב משחק יפה.	יעקב משחק (יפה)
יעקב משחק מעט.	(מעט)
יעקב משחק הרבה.	(הרבה)

Contraction Drills. These drills, really substitution drills, shorten the sentence by means of contractions.

אני הולך (הולכת) שמה.	אני הולך (הולכת) אל גן הצמחים.
אני הולך (הולכת) שמה.	אני הולך (הולכת) הביתה.
שם אני רואה את החיות.	בגן אני רואה את החיות.
אומרים זאת.	אומרים: "ישנה ארץ יפה".

Patterns for Practice

In drilling forms which are already familiar to pupils, all the drills used for presenting structural points may be used for practicing the points. Several additional drills, not suitable for presenting structural points, are suitable for drilling already known points or vocabulary.

Transformation Drills. Transformation drills lend themselves to many different types of drill, such as change of number, tense, person, and noun to pronoun.

Example 1: Changing the plural

הם שמחים	הוא שמח
הן שמחות	היא שמחה

Example 2: Changing to the past tense

אני נותן (נותנת) את הספר ליושנה.	אתמול נתתי את הספר ליושנה.
אני מדבר (מדברת) אל חברי.	אתמול דברתי אל חברי.

Example 3: Changing to the future tense

אני נותן (נותנת) את הספר ליושנה.	מחר אתן את הספר ליושנה.
אני מדבר (מדברת) אל חברי.	מחר אדבר אל חברי.

Patterned Response Drills. Four types of drill for patterned responses are suggested to reinforce structures or vocabulary. In each type, the answer is closely patterned on the question. The patterns outlined below represent gradations in structural difficulty. They might be used sequentially for reinforcing new content.

Type 1. Questions requiring yes or no answers. In these questions, האם or לא כן may be used.

Pupil

Teacher

a. ראוּבֵן אוֹהֵב מִמְתָּקִים.	כן, ראוּבֵן אוֹהֵב מִמְתָּקִים.
b. האם אוֹהֵב ראוּבֵן מִמְתָּקִים?	לא, ראוּבֵן אֵינֶנּוּ (or אֵינָהּ) אוֹהֵב מִמְתָּקִים.

Type 2. The choice question.

- a. מה אוהב ראובן, ממתקים או גלידה?
 b. האם אנחנו (אנו) עולים (עולות) אל הקומה השנייה או אל השלישית?
 ראובן אוהב ממתקים (גלידה).
 אנחנו (אנו) עולים (עולות) אל הקומה השנייה (השלישית).

Type 3. The cued response drill. The cue might be given before or after the question.

- a. (ממתקים) מה אוהב ראובן?
 b. (גלידה) מה אוהב ראובן?
 c. אל איזו קומה עולים (עולות) אנו?
 ראובן אוהב ממתקים.
 ראובן אוהב גלידה.
 אנו עולים (עולות) אל הקומה הרביעית. (הרביעית)

Type 4. The question whose answer, closely patterned on the structure of the question, requires the addition of content by the pupil.

(This type of question resembles type 3, but there is no cue.)

- a. מה אוהב ראובן?
 b. אל איזו קומה אנו עולים (עולות)?
 ראובן אוהב גלידה.
 אנו עולים (עולות) אל הקומה השלישית.

Substitution Drills. These drills, also called replacement drills, may be used to reinforce patterns learned through repetition and transformation drills, or for substitution where the forms not previously learned are identical.

Group I: Substitution of the same element of structure**A. Drilling the forms of** לי יש (or יש לי)

Example:

יש לי עתון עברי.	יש לי עתון עברי.
לנו יש עתון עברי.	לנו
לך יש עתון עברי.	לך
לכם (לכן) יש עתון עברי.	לכם (לכן)
לו יש עתון עברי.	לו

B. Drilling the agreement of adjectives

Example:

משה חכם.	משה חכם.
מרים חכמה.	מרים
משה ומרים חכמים.	משה ומרים
מרים ויפה חכמות.	מרים ויפה
אברהם הוא התלמיד הטוב (ביותר).	אברהם הוא התלמיד הטוב (ביותר).
בכתה.	בכתה.
מרים היא התלמידה הטובה (ביותר).	מרים היא
בכתה.	

Group II: Substitution of different elements of structure

A. Changes within the basic pattern sentence

In this exercise, it is advisable on the secondary level to substitute the same element of structure in at least two examples before substituting another element. Also, better learning is effected if the drill is constructed so that the elements at the end of the sentence are substituted first, beginning from the object through to the subject.

Example:

<i>Pupil</i>	<i>Teacher</i>
אני רוצה לאכל תפוח.	אני רוצה לאכל תפוח.
אני רוצה לאכל תפוז.	 תפוז.
אני רוצה לשתות כוס קפה.	 לשתות כוס קפה.
אני רוצה לשתות כוס חלב.	 לשתות כוס חלב.
לוי רוצה לשתות כוס חלב.	 לוי.
אנחנו רוצים (רוצות) לשתות כוס חלב.	 אנחנו.
אנחנו רוצים (רוצות) לתת הענקה למלצר.	 לתת הענקה למלצר.

B. Substitution of a series of patterns

Example:

אינני מנגן (מנגנת) בפסנתר.	(לנגן בפסנתר) אינני מנגן (מנגנת) בפסנתר.
האם אתה (את) מנגן (מנגנת) בפסנתר ?	האם אתה (את) מנגן (מנגנת) בספנתר ?
אינני מנגן (מנגנת) בכנור.	(לנגן בכנור)
האם אתה (את) מנגן (מנגנת) בכנור ?	(לדבר עברית)
אינני מדבר (מדברת) עברית.	
האם אתה (את) מדבר (מדברת) עברית ?	

Progressive Drills. These drills involve the change of a different element of structure at every stage.

הייתי רוצה לבקש את חברי	הייתי רוצה לבקש את חברי
הייתי רוצה לבקש את אחי.	(את אחי)
הייתי רוצה למצא את אחי.	(למצא)
אני הולך (הולכת) למצא את אחי.	(אני הולך—הולכת)
אני הולך (הולכת) למצא את אחיו.	(את אחיו)
זה עכשו מצאתי את אחיו.	(זה עכשו)
זה עכשו פגשתי את אחיו.	(לפגש)
זה עכשו פגשתי את כלתו.	(את כלתו)

Combined Substitution and Transformation Drills. In these drills, more than one item is changed in a single pattern.

Pupil

אבד לה הספר.
 אבד להם (להן) הספר.
 אבדו להם (להן) הספרים.
 אבדו לשרה הספרים.

Teacher

אבד לה הספר.
 (להם—להן)
 (הספרים)
 (לשרה)

Rejoinder-Response Drills. In these drills, pupils are told the manner in which they are to act and to use the appropriate expressions. In initial class presentation, pupils may look at the Hebrew, listen and repeat. If English meanings are needed, these might be supplied orally by the teacher or in written form.

Example 1: Express politeness

תודה רבה (רב תודות).
 על לא דבר (אין דבר).
 בבקשה.
 אדרכא! (להפך)
 בענג רב
 (לצער, לא).

הנה החבילה, גברת.
 תודה רבה, אדוני.
 אני מביש (מבקשת) סליחה.
 אני מפריע (מפריעה)?
 אתה תבוא (את תבואי)
 האם זה נכון?

Example 2: Express agreement

נכון. צדקת. (תמונה נפלאה)
 מצוין. (בסדר גמור)
 בטח. (כמובן)
 כן, בדיוק.
 ארוחה שאין כמוה.

זאת תמונה יפה. האם לא כן?
 אולי נלך לראות סרט ישראלי?
 אתה (את) תלך (תלכי) אתם?
 תבוא (תבואי) בתשע?
 כמה טעימה הארוחה! (איזו ארוחה
 טעימה!)

גם אני.

נהגיתי מאד מן הכל.

Example 3: Express disagreement

לא ולא!
 חס וחלילה!
 לא לגמרי!
 לאו דוקא.

בודאי תשוב (תשובי)!
 אתה (את) אוכל (אוכלת) יותר מדי.
 אתה (את) מרוצה?
 החלוצים עשירים.

Example 4: Express doubt

באמת?
 אי אפשר!
 מסופקני.

ירושלים עיר עתיקה מאד.
 הוא קבל מאה אחוז בבחינה.
 הוא גבור כארי ורץ כצבי.

Example 5: Express lack of comprehension

מה אתה (את) שח? (שחה)

למה אתה (את) מקשקש (מקשקשת)
 בקומקום?

סליחה, אינני מבין (מבינה).
 מה רוצה אתה (את) לומר?

לא מעוקצך ולא מדובשך.
 הוא יצא מן העסק בשן ועין.

Example 6: Express surprise*Pupil*

היתכן?
 עורבא פרח.
 לא דבים ולא יער.

Teacher

הוא זכה בפרס הראשון.
 הוא התעשר בן-לילה.
 בן-רגע גמר את כל העבודה הקשה.

Example 7: Express regret

אני מצטער (מצטערת) מאד.
 המקום ינחם אותו (ברוך דיין אמת)
 סליחה, בבקשה!
 חבל.
 חבל על דאבדין.

הוא חולה מסוכן.
 אמו הוקנה הלכה לעולמה.
 אחרת.
 היא נכשלה בבחינה.
 אבד לי הכל.

The Textbook in Audio-Lingual Presentation

There are at present a few Hebrew language texts for secondary schools that follow the audio-lingual approach.* The teacher may consult these to construct and adapt various pattern drills for the presentation of structures in conversational context and basic dialogs, utilizing available text materials.

For a detailed treatment of the principles involved in the adaptation of text materials, see the section "The Textbook in Audio-Lingual Presentation," in *French for Secondary Schools* or the German or Spanish editions.

Language Laboratories

See section, "Language Laboratories," in *French for Secondary Schools*, pages 73 through 79, or the German or Spanish editions.

Reading and Writing

Reading and writing "readiness" activities may be initiated as soon as the students have gained a certain mastery of a few basic dialogs in Hebrew, a familiarity with some Israeli folk songs, and an ability to handle the Hebrew language within the limited scope of pattern drills presented audio-lingually.

These reading and writing readiness activities may consist of the following:

* See bibliography at end of this volume.

- Students and teacher place labels on pictures of things.
- Teacher writes Hebrew names of students on the blackboard.
- Students copy their own Hebrew names in their notebooks.
- Teacher and students construct previously learned Hebrew words or familiar phrases through the use of Hebrew letter cards (arranged in alphabetical order).

In the initial stages, learning to read and write Hebrew should present no special difficulty.

After the reading and writing readiness stages have been set, the students may be taught the entire Hebrew alphabet in six to eight lessons. Other activities may be initiated after students have mastered the alphabet, such as experience charts, making drawings with labels in Hebrew, and cutting pictures from newspapers or magazines and labeling them in Hebrew.

Principles in Teaching Reading and Writing Letters and Vowel Sounds

The most economic and most efficient method to be used with adolescents is the so called "synthetic" method, advocated by Aharon Rosen, Israeli specialist in the teaching of the Hebrew language. The student is taught to combine the consonants and vowels which constitute syllables (for example, בּ = ba) instead of breaking up the syllable into its component parts, the vowel sound AH represented by אַ and the consonant sound B represented by the letter בּ (the analytic method).

Students can thus learn about five consonants and two or three vowel sounds in each lesson. During the last part of the lesson, the students can construct previously learned words as well as new ones, for example. אב, אבא, בא, גב, דג, גד, אח, טוב, כל, לי, לה, לו, לך and numerous others.

Obviously, the students are also learning to read while they are learning to write the alphabet and the various conversational phrases and basic dialogs they have previously mastered audio-lingually. The transition to the reading activities will, therefore, be much easier when writing is taught simultaneously. The writing skill will help the reading skill, but reading does not help the writing skill insofar as the initial stages are concerned.

It is important to bear in mind that the writing as well as the reading activities should be made meaningful to the learner. The teacher

should explain unfamiliar words written on the blackboard. Written homework should consist of writing the new letters learned as well as words, phrases, and basic dialogs previously learned.

After the alphabet has been mastered, short dictation exercises may be given in class, while some students are writing on the blackboard. Written homework at this stage should consist of writing sentences previously learned: *יש לי ספר, יש לך ספר, יש לו ספר*

Pattern drills involving changes of pronouns, genders, and so forth may also be used. A sentence may be given describing an activity. The students are asked to add other activities, for example: *בבקר אני קם, מתרחץ ומתלבש*.

All the letters in print and script are now written on the blackboard. Most letters, such as: *ב, ג, ד, ה, ו, ז, ח, ט, י, ק, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת* are similar in script and in print and will not involve much change.

Flash cards containing letters or words in script and in print may be used for drill. Homework may consist of practice reading of material previously learned such as familiar phrases, greetings, commands, brief dialogs, pattern drills, etc. The homework should be varied by assigning written work such as copying stories or sentences in script in the pupils' notebooks.

Mechanical reading exercises should not be overdone. Natural, smooth, and fluent reading ability should develop along with the other language skills as a result of meaningful, plentiful, and carefully graded and well-motivated reading experiences both in and out of class. Correct pronunciation should be stressed, but the student should have ample opportunity to hear the native Israeli Hebrew as expressed in song, taped dialogs, etc. The teacher, who should provide as nearly accurate a pronunciation as possible, will provide additional opportunities for audio and visual activities which will stimulate correct oral reproductions by the student and motivate him to read at home, orally and silently, interesting short stories, poems, and anecdotes.

For a more detailed elaboration of reading and writing techniques, see sections on reading and writing in *French for Secondary Schools* or the German or Spanish editions.

Reading Unvocalized Texts

There is a distinct advantage in reading Hebrew that is unvocalized. Since the eye movements take in whole groups of words,

more words per eye-span can be taken in when reading unvocalized Hebrew than in reading any other modern language. There are fewer pauses or eye fixations when the student gradually becomes accustomed to reading without vowel points. At first, this may seem very difficult. But after the student has mastered a number of dialogs, structure forms, familiar expressions, etc., he will be able to read these at sight without the help of vowels.

By the end of the second or third year, the student should be able to read simple narrative passages such as short newspaper accounts without the help of vowels.

Even at Level I, the teacher might encourage the class to read unvoweled Hebrew through written assignments of short passages or pattern drills. The pupils might be asked to read their sentences from their notebooks or from the blackboard without the help of vowel signs. When the students reach Level III or beyond, the transition from vocalized to unvocalized Hebrew should not be too drastic a change. The only exception would be in Hebrew poetry or narrative passages of an advanced or difficult nature.

Culture*

The Story of the Hebrew Language

The revival of an ancient tongue on its native soil, after being submerged for 20 centuries, has no counterpart in the annals of language. In the days of Isaiah and Jeremiah (800-600 B.C.E.) the Hebrew language had already attained great heights of literary excellence.

The tiny land of Judah, the southern part of what was once a united kingdom, could not withstand the onslaughts of the Babylonian invaders. In the year 586 B.C.E., Jerusalem was destroyed by King Nebuchadnezzar. Its inhabitants were carried off in captivity into the land of Babylonia. There they settled and were gradually assimilated.

The Hebrew language, as a spoken tongue, apparently fell into disuse. But the exiles still remembered the songs of Zion which the Levites had sung in the Holy Sanctuary. They had not violated the

* For a treatment of general principles, purposes, and guides in the teaching of culture, see the section "Culture" in *French for Secondary Schools*, pages 101-106, or the German or Spanish editions.

solemn oath they had taken never to forget Jerusalem (Psalm 137). The same solemn oath was subsequently repeated word for word, by the Jewish Underground in Palestine, some 25 centuries later.

In the year 538 B.C.E., a proclamation of Cyrus the Great, King of Persia, put an end to the Babylonian Captivity. He allowed the Jews to return to Jerusalem, but only 42,462, according to Josephus, volunteered to return, under the leadership of Zerubabel and Joshua, the Priest.

Ezra the Scribe, who headed the return 80 years later, in 458 B.C.E., had the Holy Scriptures read in public, to remind the people of their contents. Aramaic, the language of the Babylonian conquerors, was gradually adopted as the new vernacular. Even the Book of Daniel was written, in large part, in Aramaic. But the Books of Ezra and Nehemiah, relating the events of the return from captivity, were recorded in Hebrew.

Thus the Hebrew language was being preserved through a renewed interest in the Holy Scriptures. The Men of the Great Assembly, or the Scribes (Soferim), were the first to formulate the principles underlying the interpretation of the Written Law; that is, the Law of Moses or the Pentateuch.

The Oral Law was passed down from generation to generation in the Hebrew language. The vast body of the Oral Law included the various decisions, discussions, commentaries, sayings, and legendary material. It was finally compiled, edited, and written down by Rabbi Judah the Prince in the year 200 C.E. The Mishnah, as it was edited by Judah, was incorporated into the Talmud. Mishnaic Hebrew is a classic example of simplicity, terseness of style, and clarity of expression.

The final dispersion came in the year 70 C.E. when General Titus, son of Vespasian, breached the fortified walls of Jerusalem and burned the Temple, thus ending the long siege by the Romans.

The revolt that flared up subsequently, and the oppressive rule of the Romans caused the center of learning to shift to Babylonia. There, the famous academies of Sura, Pumbeditha, and Nehardea produced great scholarship. But the Hebrew language no longer served as the vernacular. Aramaic was used as the spoken and written medium of communication.

In the year 400, the Palestinian Talmud was compiled, but never completed; its dialect is that of Western Aramaic. However, in the year 500, the scholar Rav Ashi compiled, edited, and wrote down the

various tractates of the Babylonian Talmud written in an Eastern Aramaic dialect. Aramaic was now used exclusively. It was even used to compose religious prayers such as the Kaddish or Mourner's Prayer, which is still recited today in the Aramaic. Similarly, civil and religious contracts were drawn up in Aramaic. The Ketubah, or Marriage Contract, is still recited in public in Aramaic, at traditional wedding ceremonies.

It is indeed remarkable that physical dispersion, the loss of national sovereignty, and removal from the land of birth, did not result in Hebrew becoming one of the dead languages. The use of various vernaculars, such as Aramaic, Arabic, and Ladino, did not, in any way, destroy the vitality and permanence of the Hebrew language.

With the Arab invasion of Babylonia and the rise of Mohammed (570-632), a new era set in. The development and influence of Islamic culture provided a most favorable milieu for a unique development of the Hebrew language and literature.

The academies under Arab rule witnessed a return of the Hebrew language in a new type of judicial literature, called Responsa, or "Sha'alot U'teshuvot" ("Questions and Answers").

The Talmud became a closed and sanctified book. To meet the needs of the times, the Responsa were written to offer additional interpretations and opinions.

The period during which the Responsa were written is known as the period of the Geonim, such as Saadya, Shirira, and Hai. The last and greatest of these was undoubtedly Saadya ben Joseph, or Saadya Gaon (892-942).

Saadya was a great religious leader and philosopher who was equally at home in linguistics. He composed prayers in the Hebrew language. His Hebrew dictionary and his translation of the Hebrew Bible into Arabic are classics, the works of a genius.

But by far the most brilliant period in the history of the Hebrew language and literature was the Golden Age in Spain which flourished for about three centuries, from the 11th through the 13th.

When the Geonim period came to an end, the center of Jewish learning and civilization moved to Moorish Spain. There we witness the rise of great poets, philosophers, grammarians, translators, commentators, scholars, and also statesmen. One star after another appeared, such as the poets Solomon ibn Gabirol (1021-1069) and Abraham ibn Ezra (1092-1167). But by far the greatest poet of

that period was Judah Halevi (1086–1145) “the sweet singer of Israel.” He wrote beautiful Hebrew poetry on various themes such as love, the City of Zion, God, and Israel. Both Ibn Gabirol and Judah Halevi were also gifted bilingual authors.

The great philosopher of the period, whose decisions and writings in both Hebrew and Arabic influenced almost every Jewish community in the remotest corners of the earth, was Moses, the Son of Maimon, or Maimonides (Rambam 1135–1204), of whom it has been said: “From Moses unto Moses there has been none like Moses.” In other words, from Moses of the Bible, to Moses Maimonides, none has arisen to match the greatness of the latter. He was the last of the great figures in this glorious period of Hebrew, the Hebrew renaissance in Moorish Spain, which had a permanent influence upon the subsequent development of Hebrew thought and literature. As the Moors were being expelled from Spain, the Golden Age began to decline. In its wake there followed a period of cruel persecution and suffering.

In 1492 Torquemada, as head of the Spanish Inquisition, induced King Ferdinand and Queen Isabella to expel all Jews from their entire kingdom. Only those who converted to Christianity were allowed to remain in Spain where they continued to live as Jews in secrecy. (These secret Jews, who risked death at the Auto-da-Fe, or Act of Faith, were called Marranos.)

The day of the expulsion was August 2, which was the 9th of Ab, the fast day commemorating the destruction of the Temple in Jerusalem. It was also the day which ushered in a new era in world history, for the next day Columbus started his historic voyage that led to the discovery of the New World.

The genius of the Hebrew language was suppressed but could not be destroyed forever. In Provence, the southern part of France, far removed from Arab or Christian conflicts, Solomon ben Isaac, or Rashi, as he is popularly called (1040–1105), peacefully cultivated his vineyard. His great contribution, however, was his commentary on the Pentateuch and the Talmud. Rashi's Hebrew style is so vivid and his commentaries so illuminating that students of the Bible, both young and old, are still fascinated by him.

The Dark Ages in Europe and the Black Death and other epidemics stifled Hebrew literary creativity, but the Age of Reason and Enlightenment brought emancipation to the Jew, both physical and spiritual. As the ghetto walls in Russia and Poland began to crumble, the Hebrew language renewed itself once more and

rose from the ashes and dust of the Dark Ages to new literary heights in Jewish nationalism.

Thinkers and dreamers of a new life in the ancient homeland arose and used the Hebrew language as their medium of communication. The Haskalah movement, or the Period of Enlightenment, began in Germany and quickly took root in Russia-Poland which witnessed a renewed interest in the Hebrew language and literature but not for Rabbinic or legalistic interpretations. The Hebrew language was to serve as a vehicle of self-expression which embodied the new longings, the renewed faith, and the dreams of the ancient homeland.

The first novel in Hebrew appeared in Russia in 1856, with the title of "Ahavat Zion" ("The Love of Zion"), by Abraham Mapu (1808-1867). But the dominating figure of the Haskalah period in Russia was the poet Judah Leib Gordon (1830-1892).

The Haskalah writers used an artificial, euphuistic style which was often an imitation of Biblical Hebrew. But they laid the foundation for the masters of modern Hebrew prose and poetry.

Mendele Mocher Sefarim, the pen name of Shalom Yaakov Abramovitz (1835-1917), created the classic narrative style in Hebrew through his short stories and novels such as "The Travels of Benjamin III," and "My Mare." ("מסעות בנימין השלישי," "סוסתי")

Judah Leib Peretz (1851-1915) captured the rich folklore of Hassidic legend and mysticism in a Hebrew style of his own. The masterful short stories of Peretz are gems of poetry rendered in prose style. He might be called the De Maupassant of modern Hebrew literature.

The whole generation of writers following in his footsteps depicts Hassidic life in short stories that have become literary gems. Micha Joseph Berdichewsky (1865-1921) and Judah Steinberg (1863-1908) are outstanding examples of such writers who, like Peretz, idealized Hassidic lore and legend.

This remarkable generation which witnessed the rebirth of the Hebrew language and literature, produced a number of great poets, such as Saul Tchernichovsky, (1875-1943), Yaakov Cahaa (1881-1960), Zalman Shneyur (1887-1959), and David Shimoni (1886-1956).

But the greatest of all was the one whom the people cherished and loved as their own national poet. He was Hayim Nachman Bialik (1873-1934) who stirred a whole nation with his deeply moving

lyric tones (*To the Bird*, *The Talmud Student*). He exhorted the people to show a stiff upper lip in the face of common disaster ("בעיר ההרגה" *The City of Slaughter*).

Jewish resistance groups were organized for self-defense and protection of life and limb in the wake of the infamous massacre perpetrated upon the Jewish inhabitants of the town of Kishinev, Russia, in 1903.

The prophetic mood of Bialik's Hebrew verses and his great epic and allegoric poetry ("מתי מדבר" *The Dead of the Wilderness*, "מגילת האש" *The Scrolls of Fire*) uplifted and inspired the people, whom the poet loved with an undying love. Many of Bialik's folk poems were put to music and were sung by young and old; whole passages from his sensitive verse were recited from memory. (For example, "יש לי גן", "לא ביום ולא בלילה", and many others.)

A whole generation of contemporary Israeli poets have come under the spell of Bialik's poetic genius. The following are but a few of the many recognized and talented Israeli poets: A. Shlonsky, Sh. Shalom, Y. Lamdan, and N. Alterman. To be sure, one must not overlook the gifted novelists and short story writers who have sprung up in contemporary Israel, such as S. Y. Agnon, the 1966 winner of the Nobel prize for Hebrew literature; M. Smilansky, J. Burla, Hazaz, E. Steinman, Kabak, and others.

A contemporary of Bialik, a master of the Hebrew language in his own right, was Ahad Ha'am, or Asher Ginsburg (1856-1927), the Hebrew essayist par excellence, who created a classic style of his own in his philosophical essays on cultural or spiritual Zionism, as opposed to the practical or political brand of Zionism.

Ahad Ha'am's vision of the resettlement of the ancient homeland was predicated upon a spiritual and cultural transformation on the part of the Jewish people. Palestine, as it was then called, would serve as the spiritual and cultural center (מרכז רוחני) for all the Jews in the Diaspora.

The Revival of Spoken Hebrew

The miracle of reviving an ancient language on the ancient homeland was accomplished practically singlehandedly by Eliezer ben Yehudah (1858-1922). For 40 years he worked on the herculean task of writing the first Thesaurus of the Hebrew language. At the same time he dedicated his entire life to making Hebrew the spoken

tongue of the common people, the language of the marketplace, business, and the schools. His children were the first Jewish children in 2,000 years to hear the Hebrew language as their mother tongue.

As a young man, while in Paris, Ben Yehudah had decided to study medicine. But his mind had already been occupied with an "idée fixe," to settle in Palestine and to use no other language but Hebrew. To accomplish this, many new words had to be created. The first word he created was the Hebrew word for dictionary, which at that time was a compound word ספר מלים (book of words). Ben Yehudah, however, struck upon a brilliant idea. Why not take the Aramaic ending ון (often used in the Talmud) and the word מלה, thus creating the modern word for dictionary: מלון. Similarly, the word for airplane was invented by taking the common Hebrew word for "air" איר and combining it with the same ending, giving birth to the new word אירון: "airplane." Hosts of modern Hebrew words were created such as the word for soldier, which existed in the compound form as "a man of the army." The modern word חיל was taken from an existing word meaning strength or courage; the feminine form was easily derived as חילת.

Little did Ben Yehudah dream that about a half century later the word would come to life when young girls in Israel joined the Haganah fighting force.

For many years, Ben Yehudah published a Hebrew newspaper הצבי (The Deer) where the newly coined words and animated discussion, very often leading to controversial issues, would arouse animosity of a high degree.

During his lifetime only five volumes of the dictionary were published. The last volume was published almost 30 years after his death. Ben Yehudah had examined many rare manuscripts and documents in the world-famous libraries of Oxford, Paris, Berlin, and Rome. For some time he even worked in the 42d Street Public Library in New York City, collecting thousands of notes dealing with ancient Biblical, Talmudic, and Medieval Hebrew words, many of which were revived to fit the needs of modern times. The Hebrew Language Academy, formerly the Hebrew Language Council, organized by Ben Yehudah in 1890, consists of outstanding Israeli scholars and writers who make the formal and important decisions as to the creation of new words to meet daily needs. When Israel launched its first rocket, it was named טיל, which is an old Hebrew word for meteor. When a new immigrant decides to change his name

to a new Israeli name, the Language Academy is ready to offer its help in finding the suitable Hebrew equivalent. Separate dictionaries have been published containing specialized vocabulary in the fields of medicine, agriculture, military science, athletics, electricity, and the culinary arts.

Eliezer ben Yehudah triumphed over all Israel. Hebrew is the official language of Israel, along with Arabic. Every "Sabra" (a popular term designating a person born in Israel) speaks Hebrew as his mother tongue.

The Hebrew language and literature today, despite many innovations, slang words, and modernisms, is steeped in ancient sources—the Bible, Mishnah, and the Talmud. Aramaic has had the greatest influence on the Hebrew language, since Aramaic became the vernacular of the Jews in Palestine as well as in Babylonia (after the first exile in 586 B.C.E.) Even in Hebrew literature Aramaic had made its inroads. Parts of the Book of Ezra and the Book of Daniel were written in Aramaic. The Babylonian Talmud, completed in 500 C.E., was written in Aramaic.

Ben Yehudah's Thesaurus is really a multilingual dictionary of ancient and modern Hebrew with translations of each Hebrew word in French, German, and English. This monumental dictionary contains references in Arabic, Assyrian, Aramaic, Greek, and Latin. For each Hebrew word or expression there are numerous allusions and references culled from Biblical, Talmudic, medieval, and modern Hebrew literature.

Israel: The Land and Its People

The tiny land of Israel and its people has had a long and varied historical experience extending over a period of 4,000 years during which it developed a unique language and culture which have had a great impact upon Western Civilization.

It was Abraham, the first of the Hebrews, who decided to leave his place of birth in the Land of the Two Rivers, Mesopotamia, in search of the Promised Land. After wandering through the land of Canaan, as it was then called, Abraham finally settled down with his kinfolk in the City of Beersheba, north of the Negev. Today, Beersheba, Capital of the Negev, is a thriving city with a population of 67,500 (1967).

The Land of Promise lay at the crossroads of three continents—Asia, Africa, and Europe. It is no wonder that many a world conqueror was tempted to invade the land and incorporate it into his empire.

More often than not, these invaders laid waste to the land with fire and sword and carried the people off into captivity.

The most significant turning point in the history of Israel occurred when Israel acquired the status of an independent state, on May 14, 1948, not quite 2,000 years after the Romans had destroyed its national sovereignty in the year 70. Israel's western coastline stretches along the eastern seaboard of the Mediterranean, near the meeting point of Europe, Asia, and Africa.

After the six-day War of June 1967 between Israel and the United Arab Republic, Israel's boundary lines were radically changed. In accordance with the cease-fire agreements of June 1967, Israel's area within the cease-fire lines (totaling about 35,000 square miles) extended from the hills of Galilee and the Golan Heights in the north, to Sharm el-Sheikh, at the tip of the Sinai Peninsula in the south. The Gaza Strip on the southern shore of the Mediterranean and the western bank of the Jordan River, including the Old City of Jerusalem and the surrounding area, also became part of the new boundaries. To what extent these boundary lines will become permanent depends, of course, upon a permanent peace treaty with the Arab states, establishing recognized and secure boundary lines.

Except for its western coastline on the Mediterranean, Israel is surrounded on all sides by Arab states. On the north, it is bounded by Lebanon and Syria; on the east, by Jordan and Syria, on the southwest, by Egypt, and on the southeast, by Saudi Arabia.

At the southern tip of the Negev, is the strategic port of Eilat, the Red Sea port in King Solomon's days. ("And King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom." Kings 1, ch. IX, 26; see also Kings I, ch. XXII, 49.)

The modern city of Eilat, with a population of 10,400 (1967), is a fast-growing trade outlet to East Africa and Asia. The Gulf, on which Eilat is located, is the meeting place of the Sinai Peninsula, Israel, Jordan, and Saudi Arabia.

The mountainous regions, in the central part of the country, are 2,000 feet in height, on the average. From Lebanon (meaning white, because it is snow-capped) to Sinai they stretch for a distance

of 200 miles. Inland are the rocky, rain-eroded hills of Samaria, Ephraim, and Judea, sloping towards the Jordan River. High mountain ranges, with fantastic colors and vast craters below, are found in the arid Negev, where the average temperature in July and August is above 100° F. In Biblical times, large sections of the Negev had once been fertile and productive. Today, through "Operation Negev," the establishment of new towns and settlements will eventually make the desert bloom as in the days of old.

Several valleys cut across the mountain ranges. The largest of them, the Valley of Jezreel, the most fertile area in Israel, extends for 30 miles, from Haifa to the Jordan Valley; at its widest, the Valley of Jezreel or the Emek, is 12 miles across.

The Jordan Valley is formed by the Jordan River which is 157 miles long. The Jordan flows southward a distance of 10 miles from the Hula Valley in the north, into Lake Kinneret, or the Sea of Galilee. From beautiful Lake Kinneret, which is 64 miles in area, the Jordan continues its plunge southward, until it empties its sweet waters into the thick, oily waters of the Dead Sea, or the Sea of Salt, which has an area of 394 square miles. At Sodom, where Lot's wife, according to the Biblical account, turned into a Pillar of Salt, the Dead Sea is 1,286 feet below sea level. This is the lowest spot on the earth's surface.

The summers in Israel are sunny and warm, the winters, mild and wet, a climate typical of Mediterranean regions. The cool summer breeze, in the late afternoon and evening, makes Israel a land of paradise for tourists and permanent settlers alike. Sometimes, a hot, dry, easterly wind, the "Hamsin," or "Sharav," may cause, in some areas, a few uncomfortable days. Throughout the summer there is no rain in Israel. The rainy season usually lasts from mid-October to the end of April.

But this beloved and ancient homeland of Israel, though it lay barren, fallow and rocky, its soil eroded through the centuries, never ceased to be the land of hope for the Jewish people. As early as the 1880's, a small group of young, ardent idealists left their homes and families in Russia to start a new life that promised nothing but danger and frustration. But in the end, their dreams were fulfilled. With their sweat and blood, these hardy pioneers made the desert bloom again with flowers and trees, the land again became fertile, a land "flowing with milk and honey," as in the days of old. Relentlessly, they cut through huge rocky mountains to make way for solid roads

and concrete highways. Israel, a land of sharp contrasts, has extreme variations in climate conditions as well as a population of varied backgrounds and origins. The northern part of Israel, sheltered in the hills of Galilee, enjoys a cool, temperate climate. Water flows freely down the hills around snowcapped Mount Hermon in Lebanon, to join the numerous streams and inlets that find their way into the Sea of Galilee, or Lake Kinneret. However, when the Jewish pioneers arrived in Palestine at the turn of the century to till the soil, they faced seemingly insurmountable obstacles.

The region directly north of Lake Kinneret, formerly known as Lake Hula, abounded in swamplands, a breeding place for malaria-carrying mosquitoes. Nightly raids by hostile Bedouins contributed their share of hardships and heartaches that often ended in personal tragedies and disillusionment. Eventually, the entire area of swamps and marshland, including Lake Hula, was drained, redeeming hundreds of acres of sunken soil now made fit for fertile farms.

After Israel became a state, the entire area in the Galilee, the Emek (Valley of Jezreel) below the Jordan Valley, and the coastal plains (stretching for about 120 miles) with their mild, pleasant Mediterranean climate, bloomed forth and developed into prosperous settlements and agricultural cooperatives.

As one leaves the cool, green hills of Galilee traveling southward past Jerusalem, a city nestled in the Judean hills, one reaches Beersheba, the capital of the Negev, a distance of 120 miles from the starting point.

Upon leaving Beersheba, one enters the vast wasteland of the arid Negev. Here and there a few sparse settlements are found such as, Arad, Dimona, and Sde Boker, where the former prime minister of Israel, David Ben-Gurion, made his home.

Past Sde Boker, which is about 25 miles directly south of Beersheba, there is hardly a sign of life. Occasionally, one may encounter a wandering Bedouin tribe, pitching its black tents, in search of a patch of parched pasture for its camels, sheep, and goats. The chieftain may invite you into his tent for a cup of black coffee followed by sweet tea.

For miles and miles around as far as the eye can see there is not a sign of a human settlement. You are now deep in the heart of the Negev, overcome by the tropical heat of a blazing sun, and awed by the sight of deep, gaping craters, a mile wide, and huge pillars of rock, called the Pillars of Solomon, עמודי שלמה. The fantastic

colors of the desert mountain ranges blend with the strange, scenic beauty to create a breathtaking view.

Natural Resources

About 56 miles directly south of the Ramon Crater is Timna, where King Solomon's ancient copper mines were discovered by Professor Nelson Glueck. Today, with modern methods of copper mining, the Mines of Timna are operated again. Each day 2,500 tons of copper ore are extracted. The 5,000 square mile Negev region with its imposing mountains and pillars of Solomon yields many kinds of minerals: phosphates and manganese, sulphur, mica, chrome, granite and marble, gypsum, and glass sand. These products are now exported to East Asia and East Africa through the port of Eilat on the Red Sea.

At Sodom are the famous Dead Sea potash works, which produce vast quantities of potash, asphalt, bromine, magnesium, and common salt.

Oil wells and natural gas were discovered in the northern Negev, at Heletz and Ashkelon, in 1955 and again in 1963. Israel's oil-fields are expected eventually to yield 12 percent of the country's oil consumption.

The Jordan River Project

The waters from Lake Kinneret and the Jordan River are being transferred 65 miles through conduits from the north to the central and southern regions to cultivate the vast areas of wasteland. The unified water plan, when completed, will form a country-wide irrigation system linked together by the Lake Kinneret-Negev central conduit.

Desalting Water from the Sea

Various plans have been proposed by Israeli scientists to desalinate water from the Dead Sea. The pioneer in this field is Dr. Alexander Zarchin. However, the Negev Institute for Arid-Zone Research at Beersheba is still experimenting to determine the most economical methods of desalinating water on a large scale. It also conducts research in the large-scale utilization of solar energy for the operation of water-heating and refrigeration units.

Atomic Energy

The Atomic Energy Commission advises the government of Israel on nuclear research and development. There are two such research centers in Israel, the Sorek Nuclear Research Center and the Negev Nuclear Research Center.

The development of hydroelectric power and the utilization of the sun's energy and atomic energy may yet transform the entire Negev into a blooming paradise that would sustain several million people.

Industry and Export

Citrus fruits (mainly oranges) and citrus juices are Israel's number one export. Second in line are cut diamonds. The center of the diamond industry is Nathanyah on the Mediterranean, north of Tel Aviv. Other major exports are textiles, wearing apparel, cement, plywood, rubber tires, motor vehicles, drugs, and chemicals. Israel today is approaching the half-billion dollar mark in exports.

Israel's success in solving its industrial and economic problems by means of scientific knowledge and technology may prove to be a real boon to the entire Middle East and other underdeveloped countries in Africa, Asia, or elsewhere. Modern farms, beautiful orchards, cooperative settlements, and urban centers have sprung up throughout the land of Israel in a relatively short period of time.

The State of Israel has succeeded in the course of a little less than two decades in absorbing and integrating into its economy one million immigrant Jews. The Jewish population, on the day Israel became a state in 1948, was only 650,000. Within two decades, the population quadrupled to about 2½ million.

As soon as the British surrendered the authority of their mandatory government in Palestine (1922-1948), a stream of refugees and displaced persons from ravaged Europe began to pour into Israel. Hundreds of thousands rushed into the new homeland to start a new life. Another half million refugees poured in from north Africa and from Arab countries like Yemen and Iraq. Eventually, the wave of immigration receded. But the "ingathering of the exiles" still goes on. Israel still receives about 33,000 new immigrants each year.

It is interesting to note that, toward the end of the year 1967, the non-Jewish communities in Israel numbered about 385,000, 14

percent of the total population. Of these, 72 percent are Moslems, 20 percent Christians, and 8 percent Druzes and others.

The Israelis who live in the cities have practically the same interests and habits as any modern individual living in an American or European cosmopolitan center. A common form of relaxation is the moving picture theatre. American films are especially popular. Tel Aviv-Jaffa, a thriving metropolis of nearly half a million people, is the largest city in Israel. The Central Bus Depot התחנה המרכזית during rush hours is as busy as Times Square.

Tel Aviv is not only the cultural center, but with Lydda airport nearby, it is also the main commercial and publishing center. On Dizengoff Street, one notes the most up-to-date and elegant shopping centers displaying a variety of goods and articles of clothing. Sidewalk cafés, in European style, offer refreshments. Tel Aviv, the first modern city in Israel, was built on sand dunes in 1909; but now its beaches, theatres, cafés, and numerous educational and cultural facilities are the delight of the foreign tourists and native population.

Tel Aviv houses The National Habimah Theatre, the Israel Philharmonic Orchestra, and the Opera Theatre. Tel Aviv also has a university and schools of law, economics, and accounting. Near Tel Aviv, at Ramat Gan, is another university called Bar-Ilan, with a campus of 14 buildings and student body of over 3,500.

Jerusalem is in sharp contrast to Tel Aviv. The old city with the narrow winding streets, the Wailing Wall, the original site of the Hebrew University on Mount Scopus, are all now again accessible to the Israelis. They are now part of Israel, as a result of the 6-day Arab-Israeli War in June, 1967. The new and the old city of Jerusalem are once again united. The new city of Jerusalem has the magic of the old city, insofar as the location and favorable climate are concerned. Jerusalem is surrounded by hills. The late afternoons and evenings, even during the hottest part of the summer months, are delightfully cool. The dry air, the gentle breeze and the clear night sky studded with stars, all tend to create a feeling of exotic mystic beauty.

Jerusalem, like Tel Aviv, has the most modern, air-conditioned hotels; some equipped with swimming pools. New stone buildings are going up providing ample space and even central heating to the apartment dweller willing and able to pay the price.

The city of Jerusalem is the capital of the state of Israel. It was also the ancient capital of King David, about 3,000 years ago.

New structures are always being built, not only in Jerusalem itself, but throughout Israel. The new Knesset (Parliament) Building was completed in 1965. Right after the War of Liberation (1948), the new Hebrew University was built on the outskirts of the city at Givat Ram. The University (12,000 students), the only one of its kind in the entire Middle East, offers degrees in the liberal arts, science, medicine, dentistry, law, agriculture and the social sciences. In 1960 at Ein Kerem, the Hadassah Medical Center was dedicated to provide both undergraduate and postgraduate research facilities. Its hospital has 530 beds. Nearby is a small synagogue with beautiful stained-glass windows, 12 in number, created by the world-renowned artist, Marc Chagall.

During the tourist season, hundreds of eager tourists climb Mount Zion which, according to tradition, contains the tomb of King David. In a nearby building, a memorial chamber for Jewish martyrs has been dedicated. This is not to be confused with the Yod va-Shem structure which lies beyond Mount Herzl, located on what is known as Har Hazikaron (Mount Memorial). The austere and impressive structure, dedicated to the memory of six million Jews destroyed during the Nazi holocaust, is an unforgettable site. An "eternal fire" flickers over the names of concentration camps and extermination centers. Many non-Jews who risked their own lives to protect and save Jewish lives, have been honored at impressive public ceremonies. The structure houses a permanent exhibit and a library containing the largest collection of documents in the world dealing with the Nazi holocaust.

The new Israel National Museum, one of the world's first in architecture and design, was dedicated in 1965. It contains the Billy Rose Gardens, an outdoor museum of modern art and sculpture, the buildings housing antiques of prehistoric and Biblical days, the Bezalel Art Museum, and a dome-shaped structure היכל הספר (Shrine of the Book), housing the seven Dead Sea Scrolls and the Bar Cochba Letters.

The museum also has a branch dedicated entirely to art instruction and appreciation in the tradition of the Bezalel Art School.

Jerusalem has its blighted areas, too. The Meah Shearim Quarter houses mostly the poor, ultra orthodox segment of the population. They dress in the old East-European Hassidic style and devote themselves day and night to religious studies and prayers. Their language of instruction is the Yiddish vernacular and their pronunciation of

Hebrew prayers is Ashkenazic. But in their Hebrew conversation they use the modern Sephardic accent.

Jerusalem, like all of Israel, is full of contrasts. In the Meah Shearim Quarter there exist innumerable synagogues for Yemenite Jews, Sephardic, Ashkenazic, and Bukhara. Early Friday afternoon all traffic and business transactions come to a standstill. The Sabbath, ending at sundown Saturday night, is the official day of rest in Israel.

With its population of over 195,000, Jerusalem's industry includes modern printing presses, the largest shoe factory in the country, pharmaceutical and chemical plants, textile mills, and pottery works.

The city of Haifa, Israel's main port on the Mediterranean, is the second largest city with a population of over 207,000.

The city is composed of three levels. These are the port section, which is the downtown area, the central section known as Hadar Ha-Carmel, and the very top of the town, a thousand feet high, the Har Ha-Carmel where the more prosperous homes are located. The luxurious Hotel Dan is located on Har Ha-Carmel near the "Carmelit," a cog-wheel subway going from the lower city to the top of the mountain. As a ship approaches the Haifa Harbor, the gold-plated dome of the Bahai Temple and the number of Bahai worshippers catch one's eyes. The Bahai Shrine is built of white marble. Its interior decorations consist of precious Persian carpets. Haifa's factories include the Nesher cement works, Vulcan Foundry, Phoenicia Glass Works, and large steel mills under control of the Histadrut, the National Labor Federation of Israel. Privately owned enterprises include large oil refineries and the chemical and fertilizer plants.

The Institute of Technology (The Technion) with over 5,000 students, prepares Israel's future engineers, technologists, and architects. The new campus is located at the top of Har Ha-Carmel, commanding a breathtaking view of the harbor and the city. This view is even more impressive at night as one looks down below and across the Harbor. The shimmering lights far out in the Mediterranean Harbor, and the city enfolding itself below in an array of fantastic lights, transport the viewer, as if by magic, into the legendary world of "The Thousand And One Nights."

Smaller cities include Beersheba, the capital of the Negev, with a population of over 67,000, and its own university; and Ashdod, where a new deep-sea port on the Mediterranean has just been opened about 20 miles south of Tel Aviv. It is estimated that the new port can handle over 4 million tons of cargo annually.

A very important port on the Gulf of Aqaba on the Red Sea is Israel's southernmost port, Eilat, gateway to Asia and East Africa.

Other cities are Nazaret, in the Galilee, with a population of over 30,000, and Tiberias, on Lake Kinneret, with its famous health resort containing the hot springs or thermal baths which the Romans used in ancient times. Tiberias contains the Tomb of Maimonides, the famous 12th-century philosopher and physician of the golden age in Spain, and that of Rabbi Meir, known as "Baal Hanes," (the Wonder-Worker.)

North of Tiberias is Safed (population 13,000), a center of Kabbalists during the medieval period. Now it attracts many tourists because of the famous Artists' Colony. Another city famous as a fortress during the Crusades and the Napoleonic Era, is Acre, north of Haifa (population 32,000). The Acre fortress was once used as a prison. Many a Jewish leader, including Zaborinsky, was imprisoned there by the British. Some were hanged for offering armed resistance to British rule in Palestine during the turbulent days of 1945-47.

There is a total of 26 towns and cities. In addition, there are 50 other urban localities, 706 Jewish villages and 102 Arab villages. About 480 of the Jewish villages have been established since 1948.

Farm life in Israel has taken mainly the aspects of a cooperative community. The early pioneers who came in 1882 known as the Biluyim (from the words: *בילו — יעקב לנו ונלכה* — "O House of Jacob, come, let us go") established the first settlement or Moshavah known as Rishon-Le-Zion (*ראשון לציון*), south of Jaffa. The settlement under private ownership received the protection and assistance of the French Jewish philanthropist, Baron Edmond de Rothschild (1845-1935). Today, Rishon-Le-Zion is known for its famous wine cellars. (The term "Moshavah" refers to a village of conventional type.)

The Kibbutz (Kvutza) or communal settlement was first established in 1909 in Deganiah, about one mile south of Lake Kinneret, by Joseph Baratz and a few pioneers. Now it is one of the most prosperous of collective settlements. The ideology of the Kibbutz or collective village is based upon communal living and common ownership of all assets of the community. Profits are distributed equally in goods and services according to the principle "from each according to his means, to each according to his needs."

Meals are taken in the communal dining room. Children live and sleep in their own separate dormitories. However, at the end of the

working day, on the Sabbath, during holidays, and during vacations, children spend their time in their parents' quarters. The tendency now in the Kibbutzim is to make allowances for some individualization. Some have given up the idea of a dormitory for children. In others, the children do sleep in a dormitory up to the age of three, and in still others, move from the dormitory upon entering high school. More and more provisions are being made for individual differences as to clothing, household furnishings, and other articles.

Membership in the Kibbutzim comprises 3.2 percent of the general population. Over 80 percent of Kibbutz-born children have remained in the Kibbutz. Membership in a given Kibbutz may range from 60 to as many as 2,000.

Although work on the farm was the basic concept of Kibbutz life, many Kibbutzim have successfully developed and profitably operate a variety of industrial enterprises such as canning, fish breeding, motorcycle assembly, and plywood manufacture.

Cultural and educational activities are of a high order, including concert tours, community choirs, folk dance ensembles, dramatic performances, and administration of a large teachers' training college at Beit Berel, near Kfar Saba, and another at Oranim, near Haifa.

Elementary and high schools are established, in some cases, through joint efforts of a group of Kibbutzim. The curriculum stresses agriculture and work as fundamental areas in education.

One Kibbutz, קבוץ לוחמי הגיטאות, made up of survivors of the Warsaw ghetto uprising, has built an impressive ghetto museum. Other Kibbutzim have been especially active in sports such as basketball, soccer, and swimming.

Even religious holidays and customs are celebrated in the Kibbutzim, emphasizing national folklore and culture. The Passover is celebrated in festive community style. Some Kibbutzim have introduced the practice of certain rituals, the lighting of the Sabbath candles, the chanting of the Kiddush, and the reading of a portion of the Law. Thirty years ago, such practices would have been frowned upon by the newly-formed Kibbutzim as outworn and unnecessary, or meaningless symbols of a decaying age. The new society in Israel is now beginning to accept certain modes, customs, and traditions as part and parcel of the Jewish national heritage that must be maintained to preserve the identity and unity of the Jewish people.

However, not all the pioneers were willing to accept the ideology of the Kibbutz, with its rigid collectivism. In 1921, a group of settlers

established the villages of Nahalal in the valley of Jezreel. They called the village Moshav Ovdim (Worker's Cooperative Smallholders' Settlement).

Each settler works his own piece of land leased to him by the Israel Land Authority (the lease is for 49 years, automatically renewable). Every household is a private farmstead, and the amount of income earned depends upon individual effort and ability. There is collective ownership of certain means of production and services, but the individual family is the production unit. As in the Kibbutz, there is a joint marketing of produce and joint purchasing through a central cooperative sponsored by the Histadrut, the General Federation of Labor in Israel. In 1964 there were about 368 Moshavim, but only 230 Kibbutzim.

In 1936, at Kfar Hittim (כפר חטיים) west of Lake Kinneret, a third type of cooperative village was established—the Moshav Shitufi (מושב שיתופי), combining the collective work principles of the Kibbutz with the private family system of the Moshav.

All the members of a Moshav Shitufi share in collective ownership of village property, collective work, mutual aid, and equal responsibility, as in a Kibbutz. Each family, living in a house of its own (owned collectively), retains its independent existence. The monthly income received by each family varies in accordance with its size and needs. Today there are 21 "moshavim shitufim" with a total population of over 4,000. The total number of Kibbutzim (230) combined with that of the Moshavim (376) have a population of over 237,000.

Most of Israel's agriculture (about 75 percent) and an important part of industry, retail, and wholesale business and services are run by cooperatives. The various types represent 15 percent of all industry. Sixty-five percent are in private hands; 20 percent represent national capital.

Labor is generally organized under the Histadrut which counts 700,000 members. This gigantic organization operates many enterprises—the bus cooperatives, textile plants, printing firms, flour mills, and the Solel Boneh, a huge contracting firm. Through its trade unions, the Histadrut provides social welfare, health, and medical services commonly known as קופת חולים (Sick Fund) and takes in and cares for over 75 percent of the working population. It also sponsors sports and cultural organizations (the Hapoel Soccer Team, for example).

Educational and Recreational Facilities

Israel has compulsory free education for all children from the age of 5 to 14. There are now close to 700,000 pupils in Israel, as compared to 140,000 in 1948.

In addition to primary and secondary schools there are also vocational schools, the Ulpanim, Hebrew language courses for adults, and 250 "Yeshivot" or Talmudical colleges. The institutions of higher learning include:

The Hebrew University in Jerusalem (over 12,000 students in 1967-68 as against 1,000 in 1948).

Tel Aviv University (8,000 students).

Bar-Ilan University in Ramat Gan, a religious institution (3,500 students).

Haifa Technion—Israel Institute of Technology (5,000 students).

Weizmann Institute of Science at Rehovot (essentially a research institute in agriculture, nuclear physics, applied mathematics, biophysics, biochemistry, biology, isotopes, and optics).

The Weizmann Institute has an atom smasher, and a Golem (גולם), one of the fastest computers in the world. Israel today can boast 10,000 scientists: 11 out of every thousand members of the labor force, compared with the 13 out of a thousand in the United States.

There are four Hebrew theaters: Habimah, Cameri, Ohel, and the Haifa Municipal Theater. The Israel Philharmonic Orchestra performs in the new Heichal Hatarbuth, the 3,000-seat Frederic R. Mann Auditorium. The Kol Israel (קול ישראל) radio orchestra performs weekly public concerts at the YMCA Hall in Jerusalem. There are also the Haifa Orchestra and the Ramat Gan Chamber Orchestra. The Israeli National Opera performs in an air-conditioned building in Tel Aviv near the seashore.

Sports and National Olympics

The national Israeli sport is soccer. The Maccabiah Olympic Games are held every 3 years at the Ramat Gan Stadium which seats 60,000. Teachers and instructors of physical education are trained at the Orde Wingate Institute of Physical Education, 15 miles north of Tel Aviv.

Archeology

Thousands of Israelis are interested in archeology, especially since the discovery of the famous Dead Sea Scrolls, (of which Israel has acquired seven), which are on public view at the Shrine of the Book in Jerusalem. The restored Roman amphitheater at Beit She'an (בית שאן) attracts a large and enthusiastic audience to its outdoor concerts.

Along the Dead Sea shore is located Mount Masada, topped by the ruins of an ancient fortress, the last stronghold of Jewish resistance to Roman conquest (70 C.E.). The Jewish warriors, rather than being captured alive, died by their own hands. The fortress was also the site of King Herod's palatial retreat, which he had built in 30 B.C.E. The restoration of the fortress has just been completed. Many young Israelis make the arduous 2-mile climb to the fortress, which has become almost a shrine, a symbol of Jewish courage and resistance to Roman oppression.

The most remarkable recent archeological findings are the letters of Bar-Kochba who staged in 35 C.E. the last organized uprising against Roman rule in Judaea. These letters, together with weapons and skeletons, were found in caves near the Dead Sea.

Books

In 1961, Israel ranked second in the world in book publishing per capita, according to the UNESCO figures (2,129 titles published, including translations from foreign languages into Hebrew).

Bible Study

The Israel Society for Biblical Research sponsors public lectures or study circles. Two Bible Contests, attracting nationwide attention, are the annual national and the triennial international Bible Contests.

Dance

The Inbal Dance Theatre was founded to preserve the folk dances and music of the Yemenite Jews. The Dalia Folk Dance Festival is held every 3 years.

The American-Israel Cultural Foundation supports over 40 dramatic, musical, and other cultural institutions. It also helps young musicians and promotes cultural exchanges with the United States.

Israeli Art

At the turn of the century, in 1906, Professor Boris Schatz (1862–1932) established the Bezalel School of Arts and Crafts and the Bezalel National Museum in Jerusalem. The new style that evolved, with its emphasis on decorative and monumental art, had its distinct influence on art in Israel.

Many significant artists were the products of the generation of Bezalel—Nahum Gutman, Bezalel Schatz, Israel Paldi, Reuven Rubin, and Menahem Shemi.

The famous Ein Hod Artists' Village near Haifa was established by Marcel Janco who went to Palestine in 1941 as a refugee. He also was among the originators of the "New Horizons" group.

An outstanding contemporary sculptor is Itzhak Danziger, a disciple of Ze'ev Ben-Zvi (1904–1952), who exercised a profound influence upon many artists whom he taught at the Bezalel School. Some important museums are the Israel Museum in Jerusalem, Tel Aviv Museum, the Haifa Museum of Modern Art, and the Mishkan L'Omanut in Kibbutz Ein Harod.

The Press

There are 13 Hebrew morning dailies and two afternoon newspapers. There are about 340 other periodicals of various types including technical, literary, political, religious, and art magazines. Of these, 220 are published in Hebrew. The most popular dailies are "הארץ" and "דבר" founded in 1915 and 1925, respectively, and two evening dailies, "ידיעות אחרונות" and "מעריב". There are 10 foreign-language dailies.

Libraries

There are over 1,000 public libraries, the largest being the Jewish National and Hebrew University Library, now housed in a new building on the University campus in Jerusalem.

Holidays and Festivals

The Sabbath is the Israeli national day of rest. All public transportation closes Friday evening before sunset except in Haifa, where public buses are allowed to run Saturdays. Saturday evening everything becomes lively again. Sunday is a normal working day.

Fall Holidays (September and October)

Tishrei 1, 2, Rosh Hashanah. (The Jewish New Year)

Tishrei 10, Yom Kippur. (The Day of Atonement, the most sacred day in the Jewish calendar)

Tishrei 15–22, Sukkot. (Feast of Tabernacles to commemorate the 40 years of wanderings in the wilderness by the children of Israel. A hut, called a Sukkah, is erected in backyards or on balconies. The third of the three pilgrimage festivals takes place with the ascent to Mount Zion, in Jerusalem.)

Tishrei 22, Simchat Torah (Rejoicing of the Law. Singing and dancing in synagogues and streets.)

Winter Festivals (December and January)

Kislev 25–Tevet 2, Hanukkah, 8 days. (Feast of Lights commemorating the Maccabean revolt and victory over Syrian Greeks in 165 B.C.E. Today Israeli athletes bearing lighted torches run from Modiin, the birthplace of the Maccabees, to Mount Zion in Jerusalem, to commemorate the ancient victory.)

Spring Festivals (February and March)

Shevat 15, Tu B'Shvat. (Jewish Arbor Day, or the New Year of the Trees. Schoolchildren all over the country plant saplings.)

Adar 11, Tel Hai Day. (In memory of Joseph Trumpeldor, who died in 1920 defending Tel Hai, in upper Galilee, against Arab attacks.)

Adar 14, Feast of Lots. (Purim, commemorating the downfall of Haman who plotted the destruction of the Jewish people in the Persian Empire during the reign of King Ahasuerus. Queen Esther saved the day. In her honor, on Purim, "Queen Esther," the beauty Queen of Israel, is chosen. The Adloyada Carnival takes place in many cities. Balls, masquerades, and parties are held throughout the land. The one at Ein Hod, the artists' colony in Haifa, is of special interest.)

Summer Festivals (April-July)

Nissan 15–21, Pesach (Passover). (Commemorates the Exodus from Egypt. The traditional family Seder is held and unleavened bread called matzah, is taken during the entire holiday. The Kibbutzim

and all hotels hold communal or public Seders. It is the first of three pilgrimage festivals.)

Nissan 27, Holocaust Day, יום השואה (Anniversary of the Warsaw Ghetto Revolt in April 1943.)

Iyyar 4, Memorial Day for Israel's fallen in the War of Independence, יום הזכרון 1948.

Iyyar 5, Independence Day יום העצמאות (to commemorate the establishment of the State of Israel, May 14, 1948. Major military parades are held. Huge crowds watch the parade. The people turn out to dance and sing in the streets.)

Iyyar 18, ל"ג בעומר (The 33d day of the Omer, The Scholars' Festival, reminiscent of the days when all of Rabbi Akiba's students joined Bar Cochba's Rebellion against Rome in 135 C.E. A traditional pilgrimage to the grave of Rabbi Simon bar Yohai in Meron takes place. Bonfires are lit; there is dancing and singing throughout the night.)

Sivan 6, Shavuoth (Pentecost) זמן מתן תורתנו and חג הבכורים. The Harvest Festival and the Giving of the Law on Mount Sinai. Throughout the country, colorful ceremonies take place marked by harvest dances and the bearing of the first fruit. It is also the second of the traditional pilgrimages to Jerusalem, the site of the Holy Temple.)

Tammuz 20, Herzl Day. (Anniversary of death of the founder of political Zionism, Dr. Theodore Herzl, born in 1860 and died in 1904.)

Tishah B'Av, Fast day ninth day of month of Av. (Anniversary of destruction of First and Second Temples, 586 B.C.E. and 70 C.E., respectively. For many centuries, it has been a traditional practice for Jews to visit the Wailing or Western Wall הכתל המערבי and to mourn the destruction of the Holy Temple.)

Vocabulary

(For a general treatment of vocabulary learning, see *French for Secondary Schools*, pages 125-127, or the German or Spanish editions.)

Building Vocabulary. Vocabulary is absorbed into pupils' habits of expression through abundant practice in meaningful utterances and in situational context. The context might arise in audio-lingual experiences, reading material, cultural experiences or pattern drills.

The assimilation of new vocabulary may be aided by such activities as the memorization of dialogs, short paragraphs, poems, jingles, proverbs, or sayings, and by the singing of songs, the dramatization of playlets, and the playing of games.

The use of audiovisual aids in building vocabulary or in drilling news words is very effective. Such aids might include:

filmstrips	pictures	moving pictures	posters
wall charts	calendars	game materials	maps
comic strips	cartoons	chalk drawings	slides

Using Inference and Association. The use of inference and association is of vital importance as a device to circumvent the use of English. The development of this skill to derive meanings should be one of the aims in teaching vocabulary. Contextual inference is achieved through placing the new word in a context of familiar words or actions which makes it possible to derive its meaning.

Contextual inference. Skill in deriving meanings through the context may be developed by:

- Associating the foreign word with the object or action
- Deriving the meaning of a word through

a) Its place in a series or list

חלקי הפנים הם: העינים, האזנים, המצח, האף, השפתיים, הפה והסנטר.

b) Elimination

אכלנו ארוחת ערב במסעדה — מרק, בשר וסלט. למנה אחרונה היו לנו פרות — תפוחים, אגסים ותפוזים.

c) Synonyms, antonyms, definitions, and paraphrasing

(האיש לא יכול לראות, כי היה עור)

מוג האויר היה רע מאד. זה היה באמת נוֹרָא

(הבחורה לא היתה יפה; היא היתה מכוערת)

חנות מכולת היא חנות אשר בה מוכרים כל מיני אכל כמו לחם, בשר, חלב, תה, קפה ועוד.

Inference through cognates and partial cognates. Many Biblical Hebrew words, familiar place names and names of persons may be recognized through their English cognates. These should be pointed out in the beginning stages of language study. The teacher may also point out how the Hebrew Bible has influenced the English language and literature. Special mention may be made of the influence in early American colonial life.

Examples:

(אמן, שבולת, הללויה, אברהם, שרה, משה, פרעה, דוד, גליות, פלשתי, כנען,

ישראל, ירדן, יריחו, סיני, בית אל, בית לחם, ירושלים, ישעיה, ירמיה, עמוס, רבי, פרדס, תלמוד, קבלה, פסח, שבת, יובל, כהן, לוי, הדסה, עברי, ערב, לבנון, כרמל, משיח)

Cognate words from Yiddish, Hebrew folk ways, and Israeli milieu may help the student identify many common Hebrew words and expressions.

דוקא, חוצפה, משוגע, עונג שבת, עם הארץ, מצוה, בר-מצוה, חתונה, חדר, ישיבה, מזל טוב, חתן, כלה, מחותנים, חלוץ, הגנה, קדוש, עליה, מדינה, חסיד, דרך ארץ, הבימה, קבוץ, צברא, כנסת, מפא"י, הסתדרות, מזרחי, כשר, כתל מערבי, תלמיד חכם, רשע, סדר, קדוש.

Inference through etymological cognates and word formation between such words of Greek or Latin origin, as:

סנדל and sandal
אקלים and climate
ארגן and organize
פולמוס and polemic or war
תאטרון and theater

Some knowledge of word formation may enable students to grasp the meaning of many words. Prefixes and suffixes in word formation are helpful. Some examples of the derivation of meaning through etymology and word formation are:

טרגדיה, גיאוגרפיה, טלפון, טלפון, אמבטיה, דקלם, פדגוג, אסכולה, ארגון, הארגון, התאקלם, בסיס, מבוסס, הדיוט, אפיקורס, פילוסוף, התפלסף, פיוט, אוקינוס, כרטיס, הגיון, סגנון, פומבי, דוגמא, טקס, ספוג, קופה, סוליה, פמליא, טירון.

ספרי — הספר שלי	תנני — תתן לי
אינני — אין אני	תנני — תתן אותי
חושבני — חושב אני	ראיתיה — ראיתי אותה

Inference through word families. Inferring meaning through associating words in word families is of great value, especially in the case of the Hebrew verb, which is conjugated around the three root letters in all tenses and persons.

(root letters)

כתב — כותב, כתבתי, כתובת, כתב-יד, מכתבה, כתב, כתבן, כתובה, מתכתב, כתיב, כתוב, מכתב, כתובים

(root letters)

ילד — ילדה, נולד, מולדת, תולדת, תולדה, ילדה, ילדות, ילדתי, ולד, לדה, חבלי-לדה.

A characteristic Hebrew word formation, the frequent use of compounds, may serve the student as an additional aid in vocabulary learning.

Example:

The word בית enters with compounds like:

בית-ספר, בית יתומים, בית דין, בית קפה, בית שמוש, בית חולים, בית כנסת, בית משפט, בית דאר, בית חרושת, בית מסחר, בית מדרש.

Total Vocabulary. Knowledge of vocabulary should be developed so that by the end of the course pupils will have more words:

- In their reading vocabulary than in their listening vocabulary
- In their listening vocabulary than in their speaking vocabulary
- In their speaking vocabulary than in their writing vocabulary

Guides. Wordlists have been omitted from this publication. Guides to the selection of words and idioms to be included in the courses are found in the bibliography for Teachers of Foreign Languages.

Structures
for
Four- and Six-Year
Sequences

Six-Year Sequence — Grade 7; or Four-Year Sequence, Grade 9, 1st Half

Articles and Numerals		Nouns and Pronouns		Adjectives and Adverbs	
Articles		Nouns		Adjectives	
Definite $\text{הַ הָ הֵ הֶ הִ הִי}$		Gender		Agreement and position	
Absence of indefinite article		Number		(ex: תלמיד טוב, תלמידה טובה)	
Use as a form of address		Plurals of masculine and feminine nouns		Use as predicate	
Special use to replace	(בקר טוב, המורה)	Nouns with possessive adjectives		Use with definite article	
Conjunction	(אל הבית = הביתה)	(ex: שלי)		(ex: התלמיד הטוב)	
(ex: וְ, וְ, וְ)				Demonstratives	
ספר ומחברת, תלמיד ותלמידה				הזה, הזאת, האלה	
Numerals		Pronouns		Adverbs	
Cardinal 0 to 20		Personal as subject		Those frequently used expressing	
Ordinal 1 to 10		Special use with force of copula		Time	עכשיו, היום, מחר, אתמול
Masculine and feminine including:		with emphasis (הוא מורה)		Place	פה, שם, הנה, הנה
Addition		Demonstrative		Special use with force of copula	
Subtraction		Masculine and feminine		(ex: הנה הספר)	
Telling time		Special use with force of copula		Interrogatives	מי, מה, איפה, לאן, מדוע, איך, למה, האם, כמה, מתי
(ex: מה השעה? אחת, ארבע וחצי)		Interrogatives		Affirmative	כן
Telling age		(ex: זאת תלמידה)		Negatives	אין, לא
(ex: כן כמה אתה? בת כמה את?)					
(אני בן שתים-עשרה; היא בת שלש-עשרה)					
Days of the week					
(ex: יום ראשון, יום שני)					

Six-Year Sequence — Grade 7; or Four-Year Sequence, Grade 9, 1st Half

Verb Structures		Classes of Roots		Tense Present
Common Verbs		Incomplete or Weak Verbs	Complete or Intact (שלמים)	
Intact and Incomplete (Suffix) (see list)		לקח	קום	כתב
Types of Verbs, according to structure (בנין)		נתן	בוא	סגר
Kal (simple or light)		שוב	יצא	למד
Reflexive and Intensive (for functional use only)		שיר	ישב	גמר
מתלבש, מתרחץ, מתעורר, מדבר, מספור		קרא	ידע	Gutturals
Imperative forms of verbs in list and the following			רצה	(א'ה'ע')
הבט, התחל			ראה	אמר
Infinitives			ענה	עמד
etc.. להחיל, לדבר, לספור			הלך	פתח
in Polite Expressions			(ילך)	שמע
(בבקשה ל... ex: ...)				אהב
				שאל

Six-Year Sequence — Grade 8; or Four-Year Sequence, Grade 9, 2d Half

Articles and Numerals		Nouns and Pronouns		Adjectives, Adverbs and Prepositions	
Definite articles		Nouns		Adjectives	
(ex: הַהַרְיִם, הַחֲכָם)		Dual Plural		Demonstrative masculine and feminine	
but: הָאִישׁ, הָהָר, הָעָם		Plural nouns without a singular		(ex: הַהוּא, הַהִיא, הַהֵם, הַהֵן)	
and		singular		Used as adverb	
definite article		Plural of irregular nouns		(ex: אתה קורא יפה)	
(ex: לְ + הַיָּלָד = הַיָּלָדִים)		(ex: אב, אם, בן, בת, אח, אחות, איש)		Use of כל (ex: כל הילדים)	
(ex: בְּ + הַפֶּתַח = פֶּתַח)		Sign of definite direct object		Adverbs	
Numerals — masculine		(ex: אני לוקח (לוקחת) אֶת הַ...)		(ex: כאשר, עד כאן, גם)	
and feminine				Interrogatives	
Cardinal 20 to 100				(ex: מאין, מנין, איך, הלא)	
Special use of				Special use of as interrogative	
				(ex: ...ה)	
				Indicating direction	
				(ex: (שמה	

Six-Year Sequence — Grade 8; or Four-Year Sequence, Grade 9, 2d Half

Pronouns

Subject, Contraction
of personal pronoun
and negative

(איני, אינני, איננו) (ex:)

Subject Pronoun and adverb
with force of copula

(הנה + אני = הנני) (ex:)

(הנה + הוא = הנהו)

Indefinite

זאת

(מה זאת אומרת? (ex:)

(אין זאת אומרת כלום)

Direct and indirect object

(functional use only לי אותי)

Possessives

Affirmative

Negative

יש לי

אין לי

Prepositions

Those frequently used

אל, על, אם, עם, בן, אצל, ב...
על יד, תחת

Six-Year Sequence — Grade 8; or Four-Year Sequence, Grade 9, 2d Half

<i>Verb Structures</i>	<i>Classes of Roots</i> (גזרות)	<i>Tense</i> Present
Common irregular verbs (see list)	Complete or Intact Verbs (שלמים)	
Causative	פגש למד בקר	
(Hiphil, for functional use only)	רגש לבש דבר	
	רקד מכר חגג	
	רחץ ספר כתב	
ex: הבט, הציל, הראה	שכב	
	הקן	

Incomplete or Weak Verbs	
ע"ו	פ"י
בוא	ידע
קום	ילך (הלך)
שוב	יכל
נוח	ירד
ע"י	ישן
שיר	יצא

∞ Interrogative

∞ Use of אַל in Negative

(ex: חדברי! אַל)

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Verb Structures	Classes of Roots	(גזרות)	Tense
יכל	Gutturals	ל"ע	ל"א
צריך	(א'ה'ח'ע'ר)	שמע	קרא
הלך	באר	ל"נ	ברא
רצה	חשב	נתן	בוא (also: ע"ו)
+	כעס		ל"ה
Infinitive	עבד		קנה
	עמד		קוה
	עזר		ראה
	שאל		רצה
	אהב		ענה
	אכל		
	אסף		
	אמר		

Six-Year Sequence — Grade 9; or Four-Year Sequence, Grade 10
Articles and Adjectives
Nouns and Pronouns
Adverbs, Prepositions, Conjunctions

Definite article
 Contractions
 (ex: הַאִישׁ = לְאִישׁ
 הַאִשָּׁה = לְאִשָּׁה)
 Adjectives
 Comparative and
 Superlative
 (ex: הַאִישׁ הַגָּדוֹל
 הַאִישׁ הַקָּטָן)
 Construct State
 Possessive endings
 masculine and feminine
 singular and plural
 (ex: דודי, דודתי)
 Including Segolate nouns
 and some common nouns
 (ex: ספר, בנה, חדר)
 איש, אשה, אב, אם, בת, את, אחות
 Plurals of
 Masculine nouns ending
 in ות
 Feminine nouns ending
 in ים
 (ex: שנים — שנים
 אב — אבות)

היטב, עוד, שוב, בודאי, מיד, (ex: סוף סוף, ברצון)
 Prepositions
 Pronominal Suffixes
 (ex: כמון, מן, אצל, עם, אל, על, אין, את, אחרי, לפני)
 Contractions
 (מן שם = משם (ex: מן הספר = מהספר)
 Conjunctions
 (ex: אילו (לו), מפני ש... ש... אלא כדי ש... ש...)

Six-Year Sequence — Grade 9; or Four-Year Sequence, Grade 10

Duals, expressing pairs

(ex: מכנסים, כתפים, שנתים, אלפים, יומים, מאותים)

Pronouns

Indefinite

זה... זה, איש אל רעהו, כל איש. (ex:

אשר, ... ש. (ex:

Relative

Six-Year Sequence — Grade 9; or Four-Year Sequence, Grade 10

<i>Ve. Structures</i>	<i>Classes of Roots</i>	<i>Tenses</i>
Kal (Simple or Light)	(see list for grade 8)	Present
Structure	Intact or complete verbs	Past
Verbs in אָפּעל form	(ex: כתב, גמר, שמר, למד: ex)	Future
(ex: אָלמד, אָשמע, אָקעס, אָפּתח)	Gutturals,	
Possessive with verb	אמר, אסף, שמע, שאל, חשב, עמד,	
(ex: היה לי, יהיו לי)	אהב, כעס	
Piel (Intensive)	ישב, ילד, ירד, ילך (פ"י)	
Irregular Verbs	Pe Yod (פ"י)	
Causative	Pe Nun (פ"נ)	
Reflexive	נש, נדב, נדר, נגף, נפל, נשק, נטע,	
Passive	נתן (ל"נ)	
use only	Ayin Vav and Ayin Yod (ע"י)	
מתביש, מאמין, מתפלל, מתלבש, נלחם	קום, שוב, שיר, שים	
	קרא, ברא (ל"א)	
	Lamed Aleph	
	Lamed He (ל"ה)	

The Hebrew Alphabet

There are 22 letters in the Hebrew alphabet. Eleven of these are used to designate structure forms (tense, number, person, gender, conjunctions, and prepositions). Those letters, added at the beginning or at the end of a given structure form, are:

א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ש, ת (איתן משה וכלב)

The Vowels:

Semi-Vowels	Short Vowels תנועות קטנות	Long Vowels תנועות גדולות	English Equivalent
חֲטף-פתח	פתח	קמץ גדול	a
חֲטף-סגול	סגול	צירה	e
	חיריק קטן	חיריק גדול	i
חֲטף-קמץ	קמץ קטן	חולם	o
	קבוץ	שורק	u

Sheva (:) שׁוּא

At the beginning of a syllable the שׁוּא is called נע שׁוּא (Ex. בְּרֵאשִׁית).

At the end of a syllable, the שׁוּא is called נח שׁוּא (Ex. יצִי-חֶק). The letters א, ה, ח, ע cannot be sounded with a שׁוּא.

Dagesh — (a dot in the middle of a letter)

The dot in the six letters בגד כפת changes their pronunciation as follows: P = פ K = כ B = ב This dot or point is F = פ CH = כ V = ב

called דגש קל (Dagesh Lene); whenever any of the letters בגד כפת appears at the beginning of a word, or at the beginning of a syllable, following a נח שׁוּא the דגש קל is inserted. For example, בֵּית. (In ancient times, the דגש קל affected the pronunciation of the letters ג, ד, ת).

The דגש חזק (Dagesh forte) is used to strengthen or double the consonant sound of a letter. It is inserted in a letter following a short vowel. For example, שֶׁבֶת = שְׁבֶת; אֶקֶח = אֶקֶח (To compensate for the loss of the root letter ל).

The letters א, ה, ח, ע, ר can never receive a dagesh or dot.

Mapik מַפִּיק is a dot inside the letter ה which appears at the end of a word. For example, בְּהַ, בְּגִדְהַ, גְּבִהַ.

The ה containing the מַפִּיק must be pronounced as a consonant sound (H).

Six-Year Sequence—Grade 10, or Four-Year Sequence, Grade 11

Alphabet and Vowels

Names of letters	ה, ה, ה
Names of vowels	ה, ה, ה
Numerical value of letters	ה, ה, ה
Hebrew dates and year	ה, ה, ה
(ex: 5,725=ה'תשכ"ה)	ה, ה, ה
Cardinal numerals to 1000	ה, ה, ה
Vowel points—for definite article	ה, ה, ה
Before ordinary consonants and before	ה, ה, ה
(ex: הָקוֹל)	ה, ה, ה
Before	ה, ה, ה
(ex: הָרֵאשִׁי)	ה, ה, ה

Nouns and Pronouns
Nouns

Plural of Segolate nouns	ה, ה, ה
(ex: סֵפֶר, עֵבֶד, מֶלֶךְ, דָּלָת)	ה, ה, ה
Masculine and feminine nouns	ה, ה, ה
Irregular Plurals	ה, ה, ה
(ex: בֵּית, אֶחָד, קוֹל, עֵיר, שָׂדֶה, אֶרֶץ)	ה, ה, ה
Plurals with variation in meaning	ה, ה, ה
eyes — עֵינַיִם	ה, ה, ה
wells — עֵינֹת	ה, ה, ה
signs — אוֹת	ה, ה, ה
letters — אוֹתוֹת	ה, ה, ה
(of alphabet)	ה, ה, ה
feet — רַגְלִים	ה, ה, ה
holidays — רִגְלִים	ה, ה, ה
Possessive endings of masculine and feminine nouns, singular and plural, including segolate nouns.	ה, ה, ה

Six-Year Sequence—Grade 10, or Four-Year Sequence, Grade 11

The vowel points for the conjunction	Nouns (having different plurals with variation in meaning)	Pronouns Possessive—in all persons, singular and plural
(ex: ה, ה, ה, ה, ה)	palms— כף — כפים	Pronominal suffixes with prepositions
Ordinary vowel =:	spoons— כפות —	(מן, אחרי, לפני)
(ex: וְאֵתָהּ)	hands— יד — ידיים	with negative
Before hataphs it takes corresponding vowel	artificial— ידות —	with pronoun
(ex: וְאֵתָהּ, וְאֵתָהּ)	hands	(ex: בְּלִנּוּ, בְּלִנּוּ, בְּלִנּוּ)
but:	horns of animals— קרניים —	
Before simple sheva and labials	corners— קרנות —	
(ex: וְאֵתָהּ, וְאֵתָהּ)		
Before yod with sheva = י		
(ex: וְאֵתָהּ, וְאֵתָהּ)		
Before accent		
(ex: וְאֵתָהּ, וְאֵתָהּ)		

Six-Year Sequence—Grade 10, or Four-Year Sequence, Grade 11

Verb Structures

Review of Kal structure (בנין קל)
(נפעל, פעל, והפעיל, התפעל)
Nifol, Piel, Hifil, and Hitpaal of
intact and some of the com-
mon incomplete verbs
בנה, קום, ירד, שוב, קרא, מצה:
(ex: דבר, נפל, לבש)

Conditional

Past

לו קראת את השאלה היית יודע את
התשובה

Future

אם תבוא הערב אֶרְאֶה לך את התמונות

Classes of Roots

(גורות)

Complete or Intact (שלמים)

Review of Verbs in grade 9

Gutturals (גרוניות — א'ה'ד'ע')

Pe Yod — פ"י

Pe Nun — פ"נ

Ayin Vav — ע"ו

Ayin Yod — ע"י

Lamed Aleph — ל"א

Lamed He — ל"ה

Lamed Nun — ל"נ

Doubles (כפולים) — the last two

letters are identical

(ex: מודר, נודר, גלל, מלל, סכב, חגג)

Tenses

Present

Past

Future

Conditional

Imperfect

Six-Year Sequence—Grade 10, or Four-Year Sequence, Grade 11

Verb Structures

Imperfect

כל היום היה קורא את הספור

Locative He (indicating direction)

(ex: העירה, ירושלים, מצרימה, שמה)

אחרי ש... Conjunctions—with past

(ex: אחרי שעזב את ביתו רץ אחרי האוטובוס)

... עד ש with future

(ex: עד שתבוא הנחמה, תצא הנשמה)

Interjections

הם! הסו! (ex:)

הִלֵּלָהּ לִי! אֵלֶּה! אֵי!

חלילה לי מעשות פדבר הזה!

Negatives

לולא, הן, לא, אל, הלא

Negative Command (expressing a plea)

אל-נא

(ex: התביישו!)

Condition with negative

לו + לא = לולא

(ex: לולא עבדו קשה לא היו מצליחים)

Vocalization		Nouns and Pronouns	
Review of numerical value of letters of alphabet and use in Hebrew year, dates, special occasions, and as numbers (ex: חי' ט' באב, ט"ז בשבט, ל"ג בעומר, רחוב מ"ב)		Irregular plurals	Nouns
Vocalization of definite article and conjunction "ו" (see rules in chart for Grade 10)			חַיִּים — חַיִּים שׁוּק — שׁוּקִים קָשִׁי — קָשִׁים פָּרוֹת — פָּרוֹת זֵית — זֵיתִים
Interrogative ה		Irregular genders	
Usual pointing ה (הֶהוּוּ ?)			לילה אחד בית יפה אש בעזרת עיר גדולה ארץ יפה
Before simple sheva = ה			Use of present tense as noun (שומר, מבין, רופא, מלמד, סוחר, פועל)
Before gutturals = ה (הֶהוּוּ ?)			
Before gutturals (א' ה' ח' ע') with τ , or τ = ה (הֶעֱשִׂיתִי ? הֶשְׁקַבְתִּי ?)			
Recognition of			
דגש קל, דגש חזק, שוא נע, שוא נח, קמץ קטן, קמץ גדול			
מה			
מה = דגש			
Interrogative pronoun			
Before nongutturals (מה-יָה ?)			
Before			
מה = א, ר			
מה-אֵלָה ? (ex:)			
Before other gutturals = מה			
מה-הִיא ? (ex:)			
Before gutturals with τ = מה			
מה-עֲשֵׂה ? (ex:)			
as exclamation			
מה-טוב הוא ! (ex:)			

Six-Year Sequence—Grade 11, or Four-Year Sequence, Grade 12

<i>Prepositions and Adverbs</i>	<i>Pronouns</i>	Recognition of	משקלים
ב, על	Review of pronominal suffixes		פָּעַל
על הלוה, ביום השבת, בדרך, (ex:)	(ex: בלעדי, עודני, לכדי)		(חֵט, סָבַל, פָּתַח, זָמַר, דִּין, קָצַב (ex:)
בשמים, בבית)	Repetition for emphasis		מִפְעֵל, מִפְעֻלָּה
עם, ב	(ex: בְּרִכְנִי גַם-אֲנִי)		מִסְרָק, מִשְׁאָקָה, מוֹלֵג, מַעֲלָמָה, (ex:)
האב הלך עם בנו (ex:)			מַפְתָּח, מַחֲרָשָׁה)
הוא כתב בגיר)			מִפְעֵל or מִפְעֻלָּה
על, אל, ב, ל, מן, את			מִטְבַּח
(הם נלחמו בנו בדרך		(ex: מלחמה:	מִקְדָּשׁ
שאל קנא בדרך			מִנּוֹר
התגעגע עליו			מִקְרָאָה
דבר אליו			מִנּוֹר, מִסְעָדָה, מִקְרָאָה)
לעג לו			פִּעֻלָּה
יצא מן			(זמרת, חיטת, דלקת, שמנת (ex:)
הביט אל		Diminutives	
חכה לי		(ex: קטנטן, אדמדם)	

Adverbs

ברגל, חנם, הלך, רשע, (הנה והנה)
מראש, די והותר, אם כן, מעולם

Adverbial phrases

כש.....
מפני ש.....
כשם ש.....
משום ש.....

Recognition of פֻּעֵל

קבצן, יקרן, בטלן, חלפן, עקשן, ידען,
כעסן, קברן
פָּעִיל
מהיר, דביק, צמיג, שמיע, רחיק, חזיר
פָּעוּל
דבור, למוד, צווי, כבוד, אחד, גדול

Six-Year Sequence—Grade 11, or Four-Year Sequence, Grade 12

<i>Verb Structures</i>	<i>Classes of Roots</i> (גורות)	<i>Tenses</i>
Review of Kal structure	Review of all classes of roots	All tenses
(בנין קל)	Quadriliterals, (מורכבים)	Special use of conditional.
as well as the following:	originating from	
נפעל	(1) Doubling of 2 root letters	
פעל	קל = קלק	דק = דקוק
הפעיל	כל = כלכל	דך = דכרך
התפעל	פט = פטפט	נד = נדנר
	קש = קשקש	כל = כלכל
	גל = גלגל	צל = צלצל
	על = עלעל	דף = דפוף
	(2) Expansion of trilateral roots	
	by prefixing ש	
	(ex: שכנע, שעבד)	
	(3) Words borrowed from foreign languages	
	טלפון, דגדג, דקלם, ארגן, פרסם, פלפל	

Six-Year Sequence—Grade 11, or Four-Year Sequence, Grade 12

In Hitpa'el (התפעל) structure—sibilant root letters interchange	Verbs whose first root letter is a sibilant	The Future Tense (1) Special use of future (with צריך)
(ex: מודמן, משה, צריך) The ת denoting reflexive (התפעל) is placed after the first root letter and is replaced by a Dolet "ד" after a Zayin "ז" and by a "ט" after the Zsadi "צ".	(ex: צריך, שמו, צריך) Interchange of sibilant root let- ters occurs in the following: blow — ש = ז be ruthless — צ = ס do violence — ח = ט scratch — ש = ט laugh, — צחק — שח play	(2) Future becomes Past and vice-versa (Biblical style) through "Vav" conversive ו' ההפוך ויאמר = והוא אמר

Different meanings and variations in spelling result from inter-
change of sibilants (see list).
Infinitive replaced by future.
(For example:

אמרתי לו ללכת = אמרת לי לו שילך

Six-Year Sequence—Grade 11, or Four-Year Sequence, Grade 12

Pronominal suffixes (review) as subjects in

present tense

(ex: מסופקי, סבורני)

as objects ראיתיה, ישמרך

In Imperatives

ענני, קחני, שמרני, הלכישני!

Verbal nouns בשלח, בשוכר, באכלך, בצאתך

Irregular verbs-drill and review

נתן יכל לקח ישרן

Verbs in אפעל review

שכב, צחק, אמר, למד, בחר, צדק, צעק, לקח, פתח, נהג

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Level V

Level V of the 6-year sequence will have a review of all structures taught before. However, only a small proportion of class time is to be devoted to structures. These are to be drilled and rounded out wherever necessary depending upon the previous background of the pupils and upon their individual abilities.

Model Lesson, Grade 10 or 11

The following unit is an example of the use of reading material to develop audio-lingual competency on a cultural topic. The reading selections are to be presented according to the procedures outlined in "The Intensive Reading Lesson," page 82 of the French syllabus.

- New words and expressions are in italics.
- Word study is utilized in presenting vocabulary and in homework exercises.
- Oral drills are conducted at appropriate times.
- Questions are answered both orally and in writing.

The questions in Step I represent the type of question generally included in reading texts. If the text does not include a sufficient number of questions, these should be prepared and distributed by the teacher. The answers to the questions are given orally and then are written for homework.

- Answers to the questions of Step I are kept in corrected form in pupils' notebooks to be used with the questions as a basis for the dialog.

The language laboratory may be used for:

1. Listening to the reading
2. Choral repetition of passages
3. Answering questions, after answers have been prepared
4. Recording for practice
5. Recording for presentation to the class
6. Recording for evaluation by teacher

Evaluation. Suggestions for questions to test reading, aural comprehension, speaking, vocabulary, and structure are outlined in the chapter entitled "Evaluation," in the French syllabus.

טיוֹל בנגב

שעור בקריאה, קטע א'

התירים הבאים מחוץ לארץ אוהבים לבקר בכל חלקי הארץ כדי לראות ולדעת את ארץ ישראל היפה — החדשה והעתיקה. הם יוצאים לטיולים בכל פנות הארץ — בגליל ובנגב, בעמק ובהר, בעיר ובכפר. יפים הישובים והערים בארץ, הפרדסים הגדולים, הגנים והפרחים הרבים.

רק בנגב, החלק הדרומי של מדינת ישראל, הישובים הם מעטים מאד. הנגב הוא מדבר גדול, יבש ושומם. אין בו מים כי אין הרבה גשמים יורדים. אבל הנוף והטבע של הנגב מושכים את לב כל בן-אדם. על טיול כזה אל הנגב, מספר לנו בחור אחד אמריקני, בשם משה, בן חמש עשרה. בחור זה גר בעיר ניו-יורק. שנים רבות למד עברית בישיבה. הוא כבר בקר פעם בארץ יחד עם קבוצת נער מארצות הברית. אבל משה לא היה שבע-רצון מן הבקור הזה. הוא רצה מאד לשוב אל הארץ בשנה הבאה. הרבה ימים ולילות חלם על כל המקומות היפים והנהדרים אשר ראה במדינת ישראל.

"אינני יכול לחכות", אמר משה בלבו, "עד שאראה עוד פעם את כל המקומות אשר כבר ראיתי בשנה שעברה. מה נעים היה לשחות במים החמים של ים המלח ובמים הקרים של מעיינות עין-גדי ובים האדם (ים-סוף)!" כך היה חולם הנער משה זמן רב. סוף סוף בא היום הגדול. ההורים של משה נסעו עם בנם לבקר בארץ פעם שנית.

"ובבקר אחד, ביום קיץ חם של חדש אוגוסט", ממשיך משה בספורו, "יצאנו כולנו מן המלון שלנו בשם 'סמואל', בתל-אביב, העיר הגדולה ביותר בארץ. המלון נקרא סמואל, על שם סיר הרברט סמואל, שהיה הנציב העליון הראשון אשר היה מושל על ארץ ישראל בימי המנדט הבריטי. אחרי מלחמת העולם הראשונה. לא רחוק מן המלון, סמואל' היתה תחנת האוטובוס 'אגד' הנוסע לאילת. וטרם הגענו אל התחנה והנה בא לקראתנו בן-דודנו, ברוך הירושלמי אשר גר בארץ, זה כשלושים שנה.

"לאן נוסעים אתם היום?" שאל אותו.

"הנגבה!", ענינו בקול שמחה.

"האם משוגעים אתם?" קרא בקול, "בחדש אוגוסט נוסעים אתם לאילת? נורא וגדול החם במדבר. אל תלכו שמה, פן יקרה לכם אסון, חס ושלום!" אין דבר, חביבי, טוב לסבל בעד ארצנו היפה. אל תדאג עלינו, כדאי לנסע הנגבה. שם יש הרבה לראות והרבה לעשות, והזמן קצר מאד. שלום, ברוך, ולהתראות!"

בינתיים הגענו אל התחנה של האוטובוס "אגד". באוטובוס היו הרבה תיירים אמריקנים. כולנו נסענו לבאר שבע, העיר של אברהם אבינו, לים המלח ולאילת. הנהג של האוטובוס וגם המדריכים היו צברים, ילידי הארץ. (למי שנולד בארץ קוראים בשם "צבר"). וגם חיל ישראלי נסע עמנו ובידו רובה. רובה למה? כדי להגן עלינו בפני הערבים השכנים אשר מעבר לירדן. עברנו על יד הגבולות בשלום. ובמשך כל הזמן שהיינו בנגב לא היו לנו שום צרות ולא קרה לנו שום אסון.

שעור בקריאה, קטע ב'

אחרי הצהריים הגיע האוטובוס לבאר שבע, עיר הבירה של הנגב. באר שבע היא 109 קילומטר (68 מיל) מתל-אביב. בכל יום חמשי בשבוע באים ערבים אל השוק בבאר שבע. מוכרים הם גמלים, צאן ובקר, וקונים להם קפה, קמח, סוכר ועוד.

לפנות ערב בקרנו באהל בדואי. השיך הזמין אותנו לשבת ולשתות כוס קפה שחור, שהכינו הנשים הערביות לכבודנו. גם כבדו אותנו בכוס תה חם ומתוק. שאלנו את השיך הזקן על חיי הבדדים הנוודים בנגב. (גם אברהם אבינו, העברי הראשון, נדד עם צאנו במדבר, לפני ארבעת אלפים שנה.) השיך ענה על שאלותינו בערבית, כי לא דבר עברית. אבל המדריכה הישראלית תרגמה את דברי השיך מערבית לעברית. אחרי־כן דברנו אל בנו הצעיר של השיך, אשר הבין את השפה העברית ודבר בה יפה. הגיע זמן ארוחת הערב; היינו רעבים מאד ואכלנו בתאבון גדול. שכבנו לישון עיפים ויגעים.

בבקר השכם קמנו ואכלנו ארוחת־בוקר והיינו מוכנים להמשיך בדרכנו לאילת.

אחרי שיצאנו מבאר שבע לא ראינו עוד ישובים. המדבר הגדול והשומם משתרע לפנינו והמראה הוא נפלא מאד שאין כמוהו בעולם. יותר מחצי של השטח כלו של מדינת ישראל הוא מדבר יבש. אין גשמים יורדים יותר מאשר במדבר של קליפורניה.

פה ושם ראינו את האהלים השחורים של הבדדים הנוודים.

האוטובוס נסע דרומה. לפני הצהריים הגענו לסביבת סדום, על ים המלח. מרחק של 71 קילומטר (45 מיל). ירדנו מן האוטובוס, והנה עומדים אנחנו לפני הר סדום הבנוי מלח ולפני הסלע בשם "אשת לוט", אשר היתה לנציב מלח. לפי הספור בספר בראשית. אחרי־כן התרחצנו בים המלח. האם אתם יודעים שאי אפשר לטבע בים המלח? המים כל כך כבדים ומלוחים שאי אפשר לטבוע במים של ים המלח. ים המלח הוא המקום הנמוך ביותר בעולם, 392 מטר (1,286 רגל) מתחת לפני הים.

את ארוחת הצהריים אכלנו בנוה־זהר. אחרי הארוחה נסענו צפונה ועברנו דרך מצדה, המבצר האחרון של גבורי ישראל אשר נלחמו נגד הרומאים שלוש שנים אחרי חורבן ירושלים בשנת 70. במבצר זה, במצדה, על ראש ההר, התאספו כאלף יהודים, אנשים, נשים וילדים. זמן רב לא יכלו הרבים, עשרת אלפים חיילים רומאים, לכבוש את המעטים, מאות אחדות חיילים יהודים. אבל סוף סוף הצליחו הרומאים לעלות אל ראש ההר. אבל לא מצאו אף חייל אחד חי. כלם נפלו בחרב. איש הרג את רעהו. רק אשה אחת ושני ילדים נשארו בחיים. מצדה היא סמל הגבורה של עם ישראל לכל הדורות הבאים.

ממצדה נסענו הלאה לעין־גדי. שם ראינו מפל־מים גדול בלב המדבר! המים נופלים מן הסלעים הגבוהים — ולמטה, בריכות־מים לשחיה ולרחצה. מה נפלא ונהדר המראה! המים במעינות אלה כל כך נעימים וקרירים שלא רצינו לצאת מהם עד שהמדריכים התחילו לצעוק בקולי־קולות: "אין לנו עוד זמן! מהרו וצאו מכאן! עוד מעט ואנו נוסעים לאילת!"

יצאנו ממעינות עין־גדי, נוה־מדבר פורח. נסענו דרומה בחזרה לסדום. אכלנו ארוחת־ערב באכסניה "נוה זהר" ושכבנו לישון בשעה מוקדמת. בבקר השכם המשכנו בדרכנו לאילת. עברנו דרך המכתשים הגדולים בהרי הנגב, גם ראינו את עמודי שלמה הגבוהים ואת מכרות תמנע; הן מכרות

הנחושת של שלמה המלך. בימי שלמה היו מוציאים מן האדמה נחשת, ועד היום הזה מוציאים נחשת מן האדמה הזאת.

עברנו דרך הקבוץ "שדה בקר". הצטערנו מאד שהמדריך לא נתן לנו לבקר את דוד בן גוריון, ראש הממשלה הראשון של מדינת ישראל, אשר יושב היום בשדה-בקר; שם הוא עובד וכותב ומקבל פני האורחים אשר באים מקרוב ומרחוק לראות את פניו ולדבר אתו.

במצפה-רמון אכלנו ארוחת הצהרים. שם נמצא מכתש רמון, המכתש הגדול ביותר. מבאר שבע נסענו דרך המדבר מרחק של 240 קילומטר (148 מיל). וסוף סוף הגענו לאילת שהיא נמל במפרץ אילת. מן החוף יכולים לראות את גבולות הערבים — של ירדן ושל ערב הסעודית.

מספר התושבים באילת הוא רק כעשרת אלפים איש. אבל בונים בתים חדשים לעולים הבאים בכל יום. מקוים שבעתיד הקרוב יהיה כאן נמל עוד יותר גדול וחשוב. מפרץ אילת הוא השער לאפריקה המזרחית ולמזרח הרחוק. אכלנו ארוחת ערב במלון "סיני". אחרי הארוחה הלכנו לחוף הים וישבנו כלנו יחד תחת כפת השמים מסביב למדורה. מרחוק — אורות קטנים של גבול הערבים, נוצצים ומספרים לנו על מלחמות, גבורות ונצחונות, על נסים ונפלאות מימי האבות, בימים ההם, עד הזמן הזה.

וכאן — מסביב למדורה — שבת אחים וליל מנוחה. רוח קרירה נושבת, והלילה כה נעים ומקסים! לבנו מלא שיר ועד חצי הלילה אנו שרים את שירי ישראל — "רד הלילה", "יפים הלילות", "פינג'אן". עוד אני שומע את קול השירה אשר לא אשכח לעולם.

בבקר חזרנו לתל-אביב אבל לא באוטובוס אלא באוירון "ארקיע". מתל-אביב נסענו לשדה התעופה בלוד ומשם טסנו באוירון "אל-על" וחזרנו הביתה, אל ארצות הברית.

Preparation for Dialog — Step I

Question-Answer Drill, Oral

(See answer sheet which follows)

קטע א

1. באיזה חלק של הארץ נמצא הגליל?
2. באיזה חלק של הארץ נמצא הנגב?
3. מהו הישוב הצפוני ביותר במדינת ישראל?
4. מה שם העיר הדרומית ביותר במדינת ישראל?
5. למה באים התירים מחוץ לארץ למדינת ישראל?
6. באיזה חלקי הארץ יש הרבה ישובים?
7. מדוע אין הרבה ישובים בנגב?
8. מהו ההבדל בין מדבר ובין ישוב?
9. מהי חשיבותו של הנגב?
10. כמה פעמים בקר משה בארץ?

11. מדוע לא היה משה שבע רצון מן הבקור הראשון?
12. למה נסע החיל הישראלי באוטובוס?
13. מהו האקלים בנגב?
14. מה הם הגבולות הימיים של מדינת ישראל?
15. מה הן המדינות הערביות השכנות על יד גבול ישראל?
16. מדוע קוראים לבאר שבע "העיר של אברהם אבינו?"
17. למה באים הבדוים לבאר שבע בכל יום חמשי?
18. מהו ההבדל בין החיים של הבדוים הנודדים במדבר ובחיי ישראל בעיר ובקבוץ?
19. האם יש בארצות הברית מדבר גדול? איפה הוא נמצא?
20. מדוע אי אפשר לטבע בים המלח?
21. מדוע אין המים של ים המלח מתוקים?
22. מהי חשיבותו של ים המלח?
23. לאן יורדים המים של הירדן?
24. מדוע קרים המים של מעינות עין גדי?
25. מהו המקום הנמוך ביותר בעולם?
26. האם יש בנוה-מדבר צמחים ובעלי חיים? מדוע?
27. מהי חשיבותה של מצדה?
28. באיזו שנה נפלה ירושלים בידי הרומאים?
29. מה קרה לגבורי מצדה?
30. מדוע קוראים לילידי ארץ ישראל בשם "צברים"?

Presentation for Dialog — Step II

Answers to Question-Answer Drill (Teacher's Script)

The answers to the questions are checked for accuracy on the day the homework assignment is due.

Pupils keep in their notebooks their corrected answers to the 30 questions. They must depend on the reading passages, the questions and their answers, to prepare and execute their dialog. At the end of the unit, before the test, teachers might distribute the answers in mimeographed form.

קטע א

1. הגליל נמצא בחלק הצפוני של הארץ.
2. הנגב נמצא בחלק הדרומי של הארץ.
3. הישוב הצפוני ביותר במדינת ישראל הוא מטולה. מטולה קרובה לגבול סוריה ונוסדה לפני כשבעים שנה.
4. העיר הדרומית ביותר במדינת ישראל היא אילת. על יד חוף מפרץ-אילת, או מפרץ עקבה.

5. תירים רבים מחוץ לארץ באים לבקר במדינת ישראל כדי לראות מדינה קטנה, יפה וחדשה המתחדשת ומתקדמת כמעט בכל יום.
6. יש הרבה ישובים בעמק יזרעאל וגם בשרון, שהוא על חוף ים התיכון.
7. אין הרבה ישובים בנגב כי הנגב הוא מדבר גדול ויבש — בלי מים ובלי צמחים.
8. המדבר הוא ריק ויבש. אין בו מים ואין שם הרבה אנשים. ישוב הוא מקום שיש בו מים, עצים וצמחים, בעלי-חיים שונים ובני-אדם.
9. בנגב גילו את מכרות הנחושת של ימי שלמה המלך. בים המלח יש הרבה אשלג, ברום ועוד מינרלים שונים. גם גילו במערות ים המלח את המגילות הידועות בשם "מגילות ים המלח". וגם מצאו את מכתבי בר כוכבא, הוא הגבור אשר מרד ברומאים בשנת 135.
10. שתי פעמים בקר משה בארץ.
11. משה לא היה שבע רצון מן הבקור הראשון כי רצה מאד לראות את הארץ עוד פעם.
12. החיל הישראלי נסע יחד עם התירים כדי להגן עליהם בפני הערבים בירדן.
13. האקלים בנגב הוא חם מאד אבל האויר הוא יבש מאד.
14. הגבולות הימיים של מדינת ישראל הם: ממזרח — הירדן; מדרום — מפרץ אילת וים-סוף; ממערב — הים התיכון.
15. המדינות הערביות השכנות על יד גבול ישראל הן: מצפון — לבנון; מצפון-מזרח — סוריה; ממזרח — ירדן; מדרום-מערב — מצרים.
16. קוראים לבאר שבע "העיר של אברהם אבינו" כי שם התישב אברהם אבינו עם בני משפחתו אחרי שעזב את עיר מולדתו, אור כשדים (בארץ בבל).
17. יום החמשי הוא יום השוק בבאר שבע. באים שמה הבדוים למכור את גמליהם ואת צאנם ולקנות דברים שונים כמו קפה, סוכר ועוד.
18. חיי הבדוים הנודדים במדבר ממקום למקום הם כמו החיים של השבטים בימי אברהם אשר היו יושבים באהלים והיו נודדים גם כן ממקום למקום. אבל בעיר או בקבוץ עובדים את האדמה, בונים בתים יפים ובתי-חרושת, וחיים חיי תרבות מודרנית.
19. כן, בארצות הברית יש מדבר גדול בקאליפורניה וגם מדבר גדול באריזונה.
20. בים המלח אי אפשר לטבע כי המים הם מלוחים וכבדים מאד. אפשר לשבת על פני המים בלי לטבע.
21. בים המלח נמצא הרבה מלח. והמים המתוקים של הירדן הנופלים אל תוך ים המלח אינם מספיקים להמתיק את ים המלח, שהוא הים המלוח ביותר בעולם.
22. מן המים של ים המלח מוציאים מינרלים שונים, כמו — אשלג, ברום, ומגנסיום ומוכרים אותם למדינות שונות. סכום המלח בים המלח עולה ל-42 ביליון טון בערך.
23. המים של הירדן יורדים אל מי ים המלח.
24. המים של מעינות עין גדי קרים כי הם נובעים ממעינות האדמה.
25. המקום הנמוך ביותר בעולם הוא ים המלח — 392 מטר (1,286 רגל) מתחת לפני הים.

26. בנוה-מדבר יש צמחים, עצים ובעלי-חיים, ומעינות מים. מקום פורה הוא בלב מדבר. במקום שיש בו מים, יש בו גם סימני חיים.
27. מצדה, המבצר האחרון של לוחמי ישראל אחרי חורבן ירושלים, היא סמל הגבורה של עם ישראל בעבר ובימינו, וגם לדורות הבאים.
28. ירושלים נפלה בידי הרומאים בשנת 70.
29. גבורי מצדה לא נפלו בידי הרומאים, כי אם הרגו איש את רעהו, ומתו מות גבורים.
30. ילידי ישראל נקראים על שם הצמח "צֶבֶר" הצומח במדבר. הפֶּרִי של הצבר הוא דוקרני מבחוץ וקשה לנגוע בו, אבל מתוק הוא מבפנים.

Preparation for Dialog — Step III

After students have thoroughly studied the reading passages, and have been given oral and written drill in answering questions and doing various exercises, they may be told to utilize the reading material, plus the questions and answers, in preparing a dialog of their own. They may be given a situation such as the following in which to set a scene in which two persons talk to each other.

Situation. A group of Israeli youths gather at a bus stop in Tel Aviv. The youths, members of a nature society (החברה להגנת הטבע), are bound for the Dead Sea area where they will explore the nature trails of Ein Gedi and its waterfalls.

Assignment. Write a dialog of your own of about 10 questions and 10 answers which might take place between the youths on this occasion, utilizing the questions and answers studied in class, plus several of your own.

Preparation for Dialog — Step IV

The pupils' dialogs are reviewed in class for the correction of errors. A selection is made of preferred questions and answers. The following are some suggested procedures:

1. A number of pupils are sent to the blackboard to write questions and answers from different sections of the dialog.
2. Remaining pupils exchange papers with classmates, in pairs. Each pupil copies his classmates' questions only and prepares answers to these questions in class.
3. Ensuing recitations involve:
 - The asking and answering of questions by pupils, in pairs or otherwise

- The correcting of blackboard materials
 - The selection of best questions and answers for introductory and terminating material
 - Practice of a model dialog
4. An assignment is given: Pupils are to prepare their dialog in final form.

Preparation for Dialog — Steps V and VI

- V. The teacher collects and corrects the dialogs.
- VI. The teacher returns the corrected dialogs and directs pupils to practice them orally with their classmates for class presentation and recording.

Oral Drills

(The following drills are suggestions of question types.)

I. Question-Answer

A. Personalized Conversation, Teacher-Pupil

1. האם אתה אוהב לצאת לטיולים, יעקב?
2. באיזה חלק של הארץ אתה אוהב לבקר, שמעון?
3. מה הם המקומות הידועים שהתירים רוצים לראות?
4. האם גם באמריקה אוהבים לצאת לטיולים?
5. האם יש מדבר גדול גם כאן, בארצות הברית?
6. האם היית פעם במדבר, דן?
7. מה שם העיר הגדולה ביותר במדינת ישראל?
8. האם אתה יודע לשחות?
9. האם אתה אוהב לשחות בים או בכריכה?
10. באיזה מקום אתה אוהב לגור, בכפר או במדבר?

B. Chain Drill

- דוד: באיזה מקומות אוהב אתה לטיל?
- יעקב: אני אוהב לטיל בגליל ובעמק.
- יוסף: ובאיזה מקומות אוהב אתה לטיל, יוסף?
- אני אוהב לטיל בנגב.
- האם את אוהבת לטיל בנגב, חניטה?
- חניטה: כן, אני אוהבת לטיל בכל חלקי הארץ.
- ואת, ימימה, האם גם את אוהבת לטיל בכל חלקי הארץ?

C. Restatement-Relay Drills (Directed Dialog)

1. שאל אותי באיזה מקומות בארץ רוצה אני לטיל.
2. שאל את משה באיזה מקומות בארץ רוצה הוא לטיל.

3. שאלי את זיינה אם היא רוצה לנסע לאילת.
4. הגידי למרים, מדוע אי אפשר לטבע בים המלח.

II. Vocabulary Substitution Drills

- A. הנער הישראלי אוהב לטיל בגליל
 _____ בהרים
 _____ בעמק
 _____ בנגב
- B. התירים אוהבים להתרחץ בים המלח
 _____ בים סוף
 _____ במעינות עין-גדי
 _____ בבריכת-מים
- C. בעמק יזרעאל רואים הרבה שדות, גנים, עצים ופרחים יפים.
 _____ בגליל
 _____ בשרון
 _____ בקבוצים

III. Structure Substitution Drill

1. הבדוים גרים באהלים שחורים
 הבדוים גרים בהם.
2. לפני כאלפים שנה מרדו גבורי ישראל ברומאים.
 לפני כאלפים שנה גבורי ישראל מרדו בהם.
3. במשך הנסיעה באוטובוס הסתכלנו דרך החלון בפרדסים היפים.
 במשך הנסיעה באוטובוס הסתכלנו בהם דרך החלון.

Written Exercises

I. Synonyms. (Examples)

In the following sentences replace each underlined expression with one of the synonyms given:

לסיר	מוכרים	דרום	אמריקה	לשחות	באכסניה
שוק	עמק	יצאנו	לטבע		

(Samples)

- הרבה תירים מחוץ לארץ באים לטיל במדינת ישראל.
- נמל אילת הוא בנגב של מדינת ישראל.
- רוב התירים הבאים מארצות הברית אינם מדברים עברית.
- אכלנו ארוחת בקר במלון נוה-זהר.

II. Completion.

Complete each sentence by inserting the correct expression from the following:

הגבולות, ים המלח, נלחמו, נפלו, אוירון, המדורה

- במבצר "מצדה", במשך של שלוש שנים הלוחמים היהודים נגד הרומאים.
- על יד חוף אילת יכולים לראות את של ירדן ושל מצרים.
- ישבנו על האדמה וראינו את אש המגיעה אל השמים.
- טסנו מאילת לתל-אביב ב..... "ארקיע".

III. Antonyms.

Replace the underlined word by its opposite selected from the following:

בקין, נעים, צפונה, הנגבה, ישוב, קר, גמלים, אהלים.

(Samples)

- מבקרים באילת גם בחורף.
- מזג האוויר היה חם מאד.
- כלנו נסענו באוטובוס דרומה.
- הסתכלנו בנוף המדבר.

Sample Dialog

Setting: Appropriate visual materials are utilized.

Length: The length is adjusted to the needs, interests, and abilities of the class.

1. A. הבט-נא אל התמונה הזאת של ארץ ישראל, האם אתה רואה המון אנשים אשר עומדים מסביב להר? למה באו לכאן כלם?
B. הם באו לכאן כדי להסתכל במבצר האחרון של גבורי ישראל.
2. A. וראה נא איך הצעירים עולים אל ההר. מה שם ההר?
B. זהו הר מצדה.
3. A. ומהי חשיבותו של מבצר מצדה?
B. במבצר הזה התאספו כעשרת אלפים לוחמים יהודים ובמשך שלוש שנים נלחמו ברומאים.
4. A. מתי היתה המלחמה הזאת?
B. לפני כאלפים שנה מרדו היהודים ברומאים. בשנת 70 לפי הספירה הכללית נפלה ירושלים. ואז התאספו היהודים במבצר מצדה.
5. A. איך יכלו היהודים לעמד לפני הרומאים במשך שלוש שנים?
B. על ראש ההר מצדה מצאו את ארמון המלך הורדוס ושם היה נשק, מזון וגם ברכות מים.
6. A. מאין באו כל המטילים האלה?
B. אחדים הם צברים מן הנער הישראלי, אחדים — מארצות הברית, ואחרים — תירים מארצות שונות.
7. A. איך באו התיירים לכאן?
B. בתל-אביב לקחו אוטובוס "אגד" הנוסע לאילת.
8. A. האם נסע האוטובוס ישר אל נגב?
B. לא ולא. כאשר הגיעו לבאר-שבע אכלו שם ארוחת צהרים וראו שם

- את שוק הבדוים. תסתכל במפה של מדינת ישראל ותראה את הדרך אשר בה נסעו התירים.
9. A. לאן נסעו אחר כך?
B. מבאר שבע נסעו לסדום, על יד ים המלח.
10. A. מה ראו בסדום? הלא שם חם מאד בקיץ, האם לא כן?
B. כן, חם מאד בסדום. הרי ים המלח הוא המקום הנמוך ביותר בעולם, אבל שם ראו התירים את הר סדום עשוי מלח. וגם ראו את "אשת לוט". נציב מלח. בודאי קראת בספר בראשית על "אשת לוט" אשר היתה לנציב מלח, אחרי מהפכת סדום ועמורה.
11. A. האם באמת אי אפשר לטבע בים המלח?
B. כן, אי אפשר לטבע בים המלח כי המים מלוחים וכבדים מאד. המטילים התרחצו שם. מסדום נסעו התירים צפונה אל מצדה וראו את המבצר על ראש הר "מצדה". משם המשיכו בדרכם צפונה עד שהגיעו לעין-גדי, על יד גבול ירדן.
12. A. למה נסעו צפונה? הלא אילת היא מדרום לסדום?
B. כי התירים רצו מאד לראות את נווה המדבר, את הקבוץ עין-גדי, ולהתרחץ במים הקרים של המעינות. מעין-גדי נסעו דרומה וחזרו לסדום. שם לנו באכסנית נווה-זהר.
13. A. מהו המרחק מבאר שבע לאילת?
B. המרחק מבאר שבע לאילת הוא כמאה וחמשים מיל (מאתים וארבעים קילומטר) והנסיעה היא של ארבע-חמש שעות, כשנוסעים בדרך ישרה.
14. A. האם סוף סוף הגיעו התירים לאילת?
B. כן, סוף סוף הגיעו לאילת עיר הנמל בנגב אשר על יד החוף הצפוני של מפרץ אילת. בדרך לאילת ראו התירים את המכתשים הנהדרים, את עמודי שלמה ואת מכרות הנחשת אשר בתמנע, שקוראים להם גם מכרות שלמה המלך.
15. A. איך היה באילת?
B. גם באילת האקלים הוא חם אבל האויר הוא יבש מאד, ונעים מאד להתרחץ ולשחות במים השקטים של ים-סוף (הים האדום).
16. A. מהי חשיבותה של אילת?
B. אילת היא עיר חדשה ויש בה כעשרת אלפים תושבים. אבל בונים עוד בתים חדשים לעולים הבאים לאילת בכל יום. הנמל הוא השער לאפריקה המזרחית ולמזרח הקרוב.
17. A. הקרובה היא אילת לגבול הערבים?
B. כן, בודאי. במפרץ אילת נפגשים גבולות ארבע מדינות: ישראל, כמובן, מצרים, ירדן וערב הסעודית.
18. A. האם נסעו התירים באוטובוס כאשר חזרו לתל-אביב?
B. לאו דוקא. נסעו לשדה לתעופה באילת ומשם טסו באוירון "ארקיע" ישר לתל-אביב, טיסה של שעה אחת בערך.
- טיול נהדר וכה יפה! בשנה הבאה נצא גם אנו לטיול כזה!

Evaluation

Note: For introduction to this section and to the principles of test construction see *French for Secondary Schools* (pages 186 and 187) or corresponding sections in the Spanish or German editions.

Testing Aural Comprehension

Testing the Skill. Measuring the understanding of the spoken word may be accomplished by testing the skill individually or in conjunction with other skills. The aim of understanding a native or near-native speaker talking at normal speed should be borne in mind, especially as pupils progress in the course.

Using the Drills. Some of the drills used in training pupils to understand the spoken word may also be used to measure their achievement. Even for the seventh grade class during the prereading phase, the teacher can devise aural comprehension tests. Some of these will be described below.

True-False Tests. The teacher may read a number of statements in the foreign language, each statement being read twice. The pupil may write כן, לא, נכון, לא נכון to indicate his answer. For the initial stages, some questions might be:

1. שנים ושלשה הם חמשה.
2. בחדר הזה אין אף חלון אחד.
3. בכתה הזאת יש תלמידים ותלמידות.
4. היום יום חמשי בשבוע.

Action-Response Tests. The action-response drill is another non-verbal test of understanding. By using expanded and more complex commands, the teacher may adapt action-response questions for use throughout the 6-year sequence, although this type of test is best suited for the beginning pupil.

Multiple-Choice Questions. There are several types of multiple-choice questions which test aural comprehension. While most of these tests involve some ability to read, it is the ability to understand the spoken word which is paramount and which is measured.

1. Measuring aural comprehension through sound discrimination: The student's examination booklet contains a set of four statements with slightly different meanings. The speaker or tape repeats twice one of the four statements. The student is directed to check in his booklet the sentence read.

Speaker:

הם לא אכלו היום. (repeated)

Choices:

1. הם לא הלכו היום.
2. הם לא אכלו היום.
3. הם לא יכלו היום.
4. הם לא יאכלו היום.

2. Measuring aural comprehension through visual recognition of the correct answer to a question presented orally: The speaker or tape asks a question. The student is directed to check the statement which answers correctly the question heard. Four choices appear in the student's booklet.

Speaker:

מה אתה אומר (את אומרת) כאשר שואלים אותך (אותך): "מה שלומך (שלומך)?" (twice)

Choices:

1. על לא דבר.
2. שלום ולהתראות.
3. שמי שרה.
4. הכל בסדר.

3. Measuring aural comprehension by visual recognition of the correct completion of an incomplete statement presented orally: The speaker or tape reads an incomplete sentence. The pupil chooses the word or phrase which best completes the sentence from among those in his examination booklet.

Speaker:

אני רוצה (רוצה) לאכל כי

(repeated)

Choices:

1. אני עיף (עיפה)
2. אני רעב (רעבה)
3. אני עושה (עושה) את שעורי-הבית.
4. אני אוהב (אוהבת) לטיל בחוץ.

4. Measuring aural comprehension by multiple-choice answers presented visually: A conversation or passage is read twice. Questions are asked on the passage. Each question is read twice. The pupil selects the proper answer for each question from among the four or five choices in his examination booklet. The passage and questions are then reread for pupils' checking.

Speaker:

הגברת כהן עמדה לפני פתח הבית ולא יכלה למצא את המפתח. היא שמה את החבילות על הארץ, חפשה וחפשה, אבל לשוא. כנראה אבד לה המפתח. בעלה נמצא כעת בבית החולים. והנה בתה באה מבית הספר, ותעודת הציונים בידה. הביטה האם בתעודה. צער היה לה כי הבת שלה נכשלה בכל הבחינות.

(Read twice)

Sample Question:

באיזה מקום היתה הגברת כהן?

Choices:

1. היא היתה בבית הספר.
2. היא היתה לפני הבית.
3. היא היתה בבית.
4. היא היתה בבית-החולים.

5. Measuring aural comprehension through *aural recognition* of the correct answer. A passage or conversation is read twice. It is followed by multiple-choice questions orally read by the teacher and aurally selected by pupils. The passage is based on language content audio-lingually experienced by pupils.

Passage:

בשעה ארבע באה רחל הביתה. היא היתה רעבה. היא אכלה ארוחה קלה ושתתה כוס חלב. אחר כך יצאה מן הבית לטיל עם לאה.

Answer. The teacher reads a statement including four choices, one of which completes it correctly. Pupils write the letter which corresponds to the correct answer.

רחל באה הביתה (א) בשנים וחצי (ב) בארבע (ג) בשלש (ד) בשלש פחות עשר.

Aural Comprehension and Writing. To test whether pupils can write what they understand aurally, several question types are suggested:

1. A dictation may be given in Hebrew. Directions for giving dictation are found in the chapter entitled "Writing."
2. A passage may be read in Hebrew upon which Hebrew questions are asked orally; the answers are written in Hebrew. In this procedure, the following steps are recommended.
 - a. A passage is read twice, with or without explanatory comment.
 - b. Questions based on the passage are read twice each in Hebrew, to which pupils write Hebrew answers.
 - c. The passage and questions are reread for checking.
3. A passage based on material audio-lingually and visually experienced is read twice. Pupils restate the passage in their own words or in another person or tense.

Examples:

Passage:

לדוד יש פגישה עם חבריו. הוא יוצא מן הבית בתשע בבקר. הוא נוסע באוטובוס עד התחנה המרכזית. הוא יורד מן האוטובוס ורואה את חבריו עומדים על יד התחנה ומחכים לו.

Question: Change the passage to the past tense.

Answer: Pupils write the passage as directed.

4. Pupils write answers to dialog questions from previously mastered dialogs, with which they are also visually familiar.

Example:

האם אתה רוצה (את רוצה) ללכת לקולנוע הערב?

Answer (written by pupil):

כן, מצוין! באיזו שעה מתחיל הסרט?

5. Pupils write answers to multiple choice questions presented orally. A passage is read twice. Incomplete statements on the passage, followed by a number of possible answers, are read orally. Pupils select and write the proper answer.

Passage:

ירושלים היא עיר הבירה של מדינת ישראל. היא העיר היפה ביותר בישראל. מסביב לעיר — הרים גבוהים, הם הרי יהודה. בעיר הבירה נמצאת קרית האוניברסיטה ובניין הכנסת החדש. בית החולים הגדול "הדסה" הוא חלק מן האוניברסיטה העברית.

בירושלים בנו מוזיאון חדש וגדול מאד. במוזיאון יש הרבה בנינים יפים כמו, היכל הספר, מוזיאון בצלאל והמוזיאון למקרא ולארכיאולוגיה. בהיכל הספר אפשר לראות את מגילות ים המלח. מגילות בר כוכבא ומגילות מצדה. במוזיאון החדש בנו גם גן יפה מאד, גן האמנות על שם בילי רוז.

Question:

את מגילות ים המלח אפשר לראות

(א) בגן האמנות על שם בילי רוז.

(ב) באוניברסיטה העברית.

(ג) בהיכל הספר.

(ד) בבניין הכנסת החדש.

Answer (written):

בהיכל הספר.

Testing the Speaking Skill

Purposes: The teacher's aim in speaking may be threefold:

- to test the pupil's ability to produce the foreign individual sounds, sound sequences, intonation, and liaisons
- to test the pupil's ability to express his thoughts in the foreign language, either in response to a question or to some other stimulus

- to test the pupil's oral control of one or several of the structure patterns or of the vocabulary of the foreign language

In a specific test the teacher may choose to measure one, two, or all three phases of the speaking skill. It is obvious that types 2 and 3 are tests of aural comprehension as well as of speaking competence. (See chapter entitled "Aural Comprehension," and "Audio-Lingual Experiences.")

The "Mimic" or "Echo" Test

The simplest test of oral production (type 1) is the "mimic" or "echo" test. This is particularly suited to the beginning pupil, though with increased length and complexity of the utterance, the echo test may be used throughout the 4- or 6-year sequence. The pupil is instructed to repeat whatever the teacher (or the voice on tape) says.

1. Examples:

(7th year level)

אני לובש (לובשת) בגד חדש.

(12th year level)

יש בדעתי לבקר במדינת ישראל בחדשי הקיץ כדי ללמד את השפה העברית ולהסתכל בחיים החדשים בארץ.

A variation of the "echo" test is the "buildup" test in which pupils repeat sentences whose length is progressively increased.

2. Examples:

(7th year)

א. אני רואה את הספר.

ב. אני רואה את הספר על המכתבה.

ג. אני רואה את הספר על המכתבה של המורה.

ד. אני רואה את הספר על המכתבה של המורה אשר עומד לפני הכתה.

(10th year)

א. אני באתי לקולנוע בשמונה.

ב. כאשר אני באתי לקולנוע בשמונה, לא ראיתי אותך (אותך).

ג. כאשר אני באתי לקולנוע בשמונה, לא ראיתי אותך כי כבר יצאת (יצאת).

Scoring. To score the "echo" test, the teacher should prepare in advance a checklist of the specific characteristics of speech production he wishes to measure. It is suggested that the teacher write these items on the checklist: Hebrew vowels and consonants, especially the following pairs:

ה, ח, ע, א.

ק, כ, כ

פ, כ

ב, כ

ש, ש
ב, ב
פ, פ
צ, צ

In addition, this list should include rising or falling intonation and stress. The items to be checked may be written across the top of a sheet of paper and the pupils' names then written down the left-hand side of the paper. The teacher may then enter a numerical rating, 1-2-3, or 1-2-3-4-5, in the appropriate column.

This type of scoring may be used for other types of speaking tests to measure sound production, individually or in sequence, and intonation.

A cumulative chart to measure achievement and progress in the principal features of sound production might be kept for each pupil.

Oral Reading. Reading a passage aloud is another form of speech production test. The difficulty of the passage to be read will vary with the pupil level. Only in the most advanced classes should the pupil be asked to read orally material not yet presented in class and mastered by him. If unfamiliar material is used, even in the 12th year, the pupil should be given time to practice silently before he is tested orally. If he has a language laboratory, the teacher may record each pupil's speech periodically on a separate tape. This will permit the teacher and the pupil to judge individual progress.

Answering Questions. The question-answer type of test measures the pupil's ability to (1) understand the question and (2) respond automatically. The response also measures his mastery of structural patterns. This type of evaluation is most highly recommended as it provides a work sample of performance most consonant with communication goals.

Examples:

Grade 7: מה שמך (שמך)?

Grade 9: באיזו שעה בבקר קמת (קמת) היום?

Certain questions the pupil might be directed to answer affirmatively; others he might be asked to answer in the negative: "Begin your reply with the word, לא."

"האם יש לך אחים?"
"הראית את חניטה אתמול?"

"Begin your reply with the word, כן."

Directed Dialog. Speaking involves the initiation of a dialog as well as answering questions. To force the pupil to initiate the dialog the teacher may say to the pupil in English or in the foreign language:

Ask me my name.

Ask Marie what time she got up this morning.

Ask me why Robert is absent.

Ask John whether he wants to go to the movies tonight.

The "Picture" Test. One test requiring the pupil to respond orally to a nonverbal stimulus is the picture test. The pupil is shown flash-cards, pictures, toys, models, or other objects. Depending on the level of the class, the teacher directs the pupil to identify people; to describe them (age, height, complexion); to tell the color, size, shape, or location of objects; to tell what the person or object is doing.

Oral Composition. At the most advanced level the pupil may be asked to deliver a short "speech" or oral composition. He should be permitted a choice of topic within his level of difficulty, should be allowed some time for preparation, and perhaps given an outline.

Other Devices. The various oral practice drills suggested in the chapter entitled "Speaking" and illustrated in the model lesson for the 10th or 11th year can also be used as testing devices.

The teacher who has no language laboratory may consider the interview type test excessively time-consuming and demanding. In order to be valid, especially after the initial stages, the interview test administered in class would require composing different questions for each pupil. It may be practical, therefore, to use one of the class practice drills or dialogs, without necessarily telling pupils it is a test. In the beginning years, the "chain" drill may be so used. In the later years, conversational sequences or dialogs may be this way.

The Use of the Language Laboratory. The language laboratory may be effectively used for the speaking tests. Statements or questions placed on tape, with appropriate pauses for repetition or response, permit individual answers to questions which are put to the entire class. Using this procedure is less time-consuming to administer and permits a valid generalization regarding pupils' achievement.

Values of Frequent Testing. It must be remembered, however, that although speech habits generally are formed during the first year of foreign language instruction, the teacher must be alert even in the 12th year to correct errors and to maintain and further develop the speaking skill. It is from demonstrated competence in speaking that the pupil generally derives the greatest satisfaction. Recognized achievement, in turn, motivates the pupil to increased endeavor.

Testing the Reading Skill

Types of Questions. Reading skills may be tested by means of many question types:

- Answering questions on content in complete sentences
- Summarizing
- Matching of items
- Completion questions
- Multiple-choice questions
- True-false questions (in the first level of learning)
- Combination completion and multiple-choice questions

Questions and Answers in Hebrew. One of the standard practices in testing reading is asking a question in Hebrew and requiring a complete answer in Hebrew.

Pupils may be required to answer such questions with or without the passage before them. In testing pupils on reading done in class when they do not have the passage before them, the teacher might remember that the questions asked should (1) represent items of story content which might reasonably be recalled, (2) require that students supply vocabulary and idioms which have been emphasized in class, and (3) provide questions which will result in a work sample of pupils' comprehension of the story.

If pupils are supplied with the reading passage on which they are to answer in complete Hebrew sentences questions put to them in Hebrew, the passage should (a) contain some vocabulary and idioms which already have been studied and some which can be inferred from the context and (b) be a rearrangement of this language content into a new context. Caution should be exercised so that the questions asked require genuine understanding and not a mere copying of parts of the reading passage to form the answer.

New-Type Questions. Some new-type tests for measuring reading comprehension may be employed. These tests, when properly constructed, furnish a sufficient sampling, are easy to score, and provide an objective (and therefore valid) basis for measuring and generalizing achievement and progress.

Type 1. Pupils are given a short reading passage on which questions are asked. These questions might be of the multiple-choice, completion or true-false type.

Example. Passage:

שש עליות היו בארץ, משנת 1882 עד קום המדינה, בשנת 1948.
בארץ רוסיה התחילה העליה הראשונה, כשלשים שנה לפני מלחמת-העולם הראשונה. גם העליה השנייה, בשנת 1904, התחילה שם. אז באו אל הארץ החלוצים הראשונים, סטודנטים צעירים, כמו יצחק בן צבי, הנשיא השני של מדינת ישראל, ודוד בן גוריון, ראש הממשלה הראשון.
בשנת 1917, אחרי הצהרת בלפור, התחילה העליה השלישית. בשנת 1924 עלו אל הארץ הרבה יהודים מפולין, זאת היתה העליה הרביעית.

בשנת 1933, בימי היטלר הרשע, התחילה העליה החמשית. העולים היו יהודי גרמניה. בשנת 1939, הגיעה לחופי הארץ האניה הראשונה של המעפילים, עולים בלי רשות האנגלים. ואחרי כעשר שנים, קמה מדינת ישראל. ואז התחיל קבוץ גלויות גדול — מכל תפוצות הגולה באו אלפי אלפים יהודים למדינה החדשה.

Questions

1. Multiple-choice: completion

- א. בשנת 1882, כשלשים שנה לפני מלחמת-העולם הראשונה, התחילה
- (1) העליה הראשונה.
 - (2) העליה השנייה.
 - (3) עלית יהודי גרמניה.
 - (4) עלית המעפילים.

2. Multiple-choice: answering questions

- א. מי היו החלוצים הראשונים אשר באו אל הארץ בימי העליה השנייה?
- (1) יהודים מגרמניה.
 - (2) יהודים מפולין.
 - (3) סטודנטים צעירים מרוסיה.
 - (4) סטודנטים צעירים מכל תפוצות הגולה.

3. Completion

- (1) העולים המעפילים באו אל הארץ בלי
- (2) אחרי קום המדינה התחיל גלויות.

4. True-false questions may also be constructed to test comprehension. It is recommended, however, that they be restricted to the first level of learning.

5. English equivalencies in which the meaning of a passage is given in English may be utilized instead of translation.

Testing the Structures and Forms

Its Purposes. The evaluation of knowledge of structure should measure pupils' ability to formulate desired patterns of speech in situational context. For this reason, many of the traditional type tests which require translation into the foreign language or forms denoted by grammatical nomenclature will tend to disappear.

Structures and forms may be tested actively or passively. In testing their active use, a required work sample of performance should evolve naturally from a sample utterance given. In testing them passively, a recognition or selection should be made from among samples provided.

Some samples of new-type questions to test structures and forms will be given here.

Testing Structures Actively. Some of the pattern drills, or others devised by the teacher, may be used.

Example 1: (Grade 7 or 9) substitution test

The verb קרא :

אני קורא ספר עברי.
את ספר עברי.
אנחנו ספר עברי.

The use of the adjective:

משה הוא תלמיד טוב.
חנה היא תלמידה
כמה תלמידים בכתה ?
חנה ולאחיה הן תלמידות
האם אתה אוהב ספור יפה ?
האם אתה אוהב תמונה ?

Example 2: (Grade 7 or 9) Progressive structure substitution tests.

הילד אוכל ארוחת בקר.
..... אוכלים
הן
..... אוהבת גלידה.
הוא עוגות.
משה ודוד

Integration Tests. (Combining two utterances to test forms and structure in use.)

Example 1: (Grade 9 or 10) Following the model, join both sentences by using אשר or כי

Model 1:

הנה שם בחור. הוא עומד באמצע הרחוב.
הנה שם בחור אשר עומד באמצע הרחוב.

Model 2:

אני אוכל ארוחת-ערב. אני רעב.
אני אוכל ארוחת-ערב כי אני רעב.

Questions:

התמונה על הקיר. התמונה יפה מאד.
אנחנו נוסעים באוטובוס. אין לנו מכונית.

Example 2: (Grade 10 or 11) Use the expression "צריך ל" in each sentence and change the verb accordingly.

Model:

אני צריך (הלך) הביתה.
אני צריך ללכת הביתה. "אני הולך הביתה" is to be changed to

..... צריך ל"

1. (קנה) אני קונה בגד חדש.
2. (למד) הוא לומד עברית.
3. (נסע) אבא נוסע אל ארץ ישראל.

Example 3: (Grade 9 or 10) Complete each of the following with "לדבר עברית".

1. דניאל רוצה
2. אמא אוהבת
3. טוב

Transformation Tests. (Changing from one form to another of the same structure).

Example 1: (Grade 7 or 9)

a. Write in the plural:

אני כותב על הלוח
את הולכת הביתה

b. Change from singular to plural, and vice versa:

אתם מדברים יפה.
היא סוגרת את הדלת.

Example 2: (Grade 8 or 9) Change from the present to the past (and future).

(הלך)

היום אני הולך אל בית חברי.
אתמול אל בית הספר.
מחר אל התאטרון.

Testing the Structures or Forms Passively. Recognizing and selecting the proper structure or form through new-type multiple-choice tests provide a valid basis for measuring structures passively.

Type 1: A sample sentence given with one word lacking is to be completed by selecting the proper word from among four or five choices. The English equivalent for the complete sentence may be given where it is necessary to pinpoint the needed form. (The English is not "mixed" with the Hebrew.)

Example 1: (Grade 7 or 9) (With English)

Her teacher is very good.

(.....) היא טובה מאד.

1. מְּוֹרָה 2. מורי 3. מורו 4. מורתה

Example 2: (Without English)

האשה איננה עצובה עוד. עכשיו היא

1. שְׂמֵחָה 2. שְׂמֵחָה
3. צוֹמֶחֶת 4. שְׂמֵחֹת

Type 2. Four complete sentences are given in Hebrew. The pupil selects the correct one.

Example 1: (With English, Grade 8 or 9) He did not see him.

1. הוא לא יראה אותו.
2. הוא לא ראה אותו.
3. הוא לא רואה אותו.
4. הוא לא היה רואה אותו.

Testing the Structures Utilizing Oral and Written Answers. The structures may be tested both in oral and written form in answer to questions or in composition, as described in the testing of aural comprehension, speaking, and writing.

Testing Vocabulary and Idioms

Active Uses. Vocabulary and idioms may be tested actively without the use of English translation. The two question types suggested below might be used in either oral or written form.

- (1) asking questions which require answers that include the desired words or expressions
- (2) giving directions in English or the foreign language requiring the formulation of speech patterns including the desired vocabulary or idiom

Example 1:

באיזו שעה אתה קם בבקר?
כמה הם עשרה ועשרים?

Example 2: Ask what time it is.

Tell Robert it's cold here.

This type of test obviously includes manipulation of structure, and other vocabulary aside from the points being tested.

Passive Uses. Vocabulary and idiom may be tested passively without the use of English through multiple-choice questions.

Example 1: Associating a word or an idiom in one column with another in the second column.

Example 1:

ב	א
ראש ()	נעלים
רגלים ()	
פנים ()	
ידיים ()	

א	ב
עלה יפה	() רץ במהירות
	() הלך לאט לאט
	() הצליח
	() היה יום יפה.

Example 2: Synonyms or antonyms

Synonyms	Antonyms
() יצא	צדיק () עשיר
() עמד	() עני
() עזב	() רשע
() בא	() חסיד

Synonyms

התלמיד שם לב לדברי המורה
() התלמיד הקשיב לדברי המורה
() התלמיד הבין את דברי המורה
() התלמיד למד בעל פה את דברי המורה
() התלמיד מצא חן בעיני המורה

Example 3: Completing a sentence

כאשר אני מדבר חברי תמיד לתוך דברי.
() השמיע ברבים
() מכניס אורחים
() נכנס
() כפי הנראה

Testing the Writing Skill

Writing skill may be tested by using writing types suggested in the chapter entitled "Writing."

Dictation. Dictation tests both aural understanding and writing. In the initial stages, dictations of only one or two sentences may be given daily. As the course advances, dictations become longer and more complex. Dictations should be corrected as soon as possible after they are given.

Guided Writing. Drill patterns and answers carefully patterned on questions given in the foreign language test the manipulation of structure and knowledge of vocabulary.

Writing Sentences or Dialogs. Questions, directed dialog, recall, or controlled writing may be utilized to test this skill.

Composition. Controlled and directed composition tests functional learning. Composition in which controls are either limited or

omitted tests functional learning and organization of thought. Objective and subjective scales must be used in scoring.

Equivalencies. Writing meanings in English or in the foreign language may be utilized. Equivalencies may take the place of translation or may be used as in directed dialog, such as "Tell him you are going to the movies."

Testing Culture

Culture should be tested in linguistic or situational context and should, wherever possible, show an understanding of related facts and cultural patterns, including behavior patterns and cultural overtones.

Culture may be tested by utilizing many of the question types suggested for testing the skills. Some examples of question types involving linguistic skills are offered here.

Culture and Reading. Rearranging related items measures reading comprehension and knowledge of culture.

1. The statement:

התיר הנוסע באוטובוס בתל-אביב לאילת יכל לבקר בהרבה מקומות מענינים, כמו: ים המלח, מפרץ אילת, ירושלים החדשה והעתיקה, שוק הבדדים בבאר שבע ומכרות תמנע (או מכרות שלמה המלך)

The question:

מהו סדר הבקור של התיר הנוסע באוטובוס מתל-אביב לאילת? (סדר את מקומות הביקור לפי סדר הנסיעה, ראשון ראשון, ואחרון אחרון).

מחגי ישראל אנחנו לומדים הרבה על חיי העבר של האומה הישראלית. יום העצמאות למדינת ישראל הוא חג חדש לגמרי בלוח העברי. בה' אייר, בשנת 1948, קמה המדינה לתחיה. לכבוד קום המדינה שמחים כל היהודים בעולם. הם שרים שירים ורוקדים ריקודים.

חג החנוכה, או חג המכבים, המתחיל בכ"ה כסלו, גם הוא חג נצחון. בשנת 165 לפני הספירה, נצחו גבורי החשמונאים את היוונים וטהרו את בית המקדש בירושלים.

חגיגת ל"ג בעומר, בי"ח באייר, גם היא לכבוד גבורי ישראל אשר נפלו במלחמה נגד הרומאים בשנת 135 אחרי הספירה בימי מרד בר-כוכבא.

חג הפסח, המתחיל בט"ו בניסן, הוא חג האביב או חג החרות, זכר ליציאת מצרים.

בט"ו בתשרי חוגגים את חג הסוכות, כי אז נדדו אבותינו במדבר סיני וישבו בסוכות.

את ראש השנה ויום הכפורים חוגגים גם כן בחדש תשרי.

בחדש אדר חוגגים את חג הפורים, כי אז נצלו היהודים בשושן הבירה מידי המן הרשע.
בט"ו בשבט נוטעים עצים בארץ ישראל. קוראים לחג הזה — ראש השנה לאילנות.

חג השבועות הוא חג יפה מאד בארץ. הוא חג הבכורים או חג הקציר, וגם זמן מתן תורתנו. בו' סיון קבלו אבותינו על הר סיני את עשרת הדברות.

The question:

מהו סדר החגים של עם ישראל לפי חדשי השנה בלוח העברי?

Multiple choice questions might also measure reading as well as cultural knowledge. It is wiser to present several questions on the same or related subjects to test pupils' grasp of an area than to include one question on each of several unrelated areas.

1. עיר הבירה של מדינת ישראל היא (א) תל-אביב (ב) חיפה (ג) ירושלים (ד) באר שבע.
2. עיר הבירה של הנגב היא (א) אשדוד (ב) אשקלון (ג) אילת (ד) באר שבע.
3. עיר הנמל היותר דרומית היא (א) אשדוד (ב) אילת (ג) חיפה (ד) סדום.
4. העיר הגדולה ביותר בארץ במספר תושביה היא (א) ירושלים (ב) חיפה (ג) טבריה (ד) תל-אביב.

Culture and Aural Comprehension. The question types suggested under "Testing Aural Comprehension" may be utilized with cultural content. The type selected should be adjusted to the level of learning of pupils and the type of culture tested.

Culture and Speaking. Depending on the level of learning of the pupils and the type of culture tested, the speaking skill may be utilized. These may vary from single questions whose answers are closely patterned on the structure and vocabulary of the questions on the first level to oral reports on the advanced levels.

Culture and Writing. In the advanced courses, controlled and free composition also are utilized to test culture.

Culture and Audiovisual Media. Identification of musical selections, works of art, buildings, and other important sites is also recommended as a testing procedure.

Glossary

active vocabulary. A vocabulary consisting of words which the individual knows how to use orally and in writing.

audio-lingual. Aural-oral; "aural" or "audio" means by ear and is used in connection with hearing and listening; "oral" or "lingual" means by mouth and refers to speaking.

audio-lingual practice. Activity in hearing and speaking. It differs from audio-lingual presentation in that forms may first be seen before being heard and/or spoken.

audio-lingual presentation. The teaching of new forms or expressions through hearing and speaking without the use of written symbols or reading.

aural comprehension. Understanding of the spoken word.

aural practice or aural experience. Activity in which the foreign language is heard; cf. audio-lingual.

basic pattern sentence. Sentence which lends itself to drilling the variations of structures and vocabulary needed in the center of interest; a speech pattern in sentence form especially devised for practicing variations.

cognate words. Words which have a common parent language, such as words in English and in Hebrew derived from the same Latin origin; for example, the English word mile is the cognate of the Hebrew word מִיל.

conversational sequence. Question-answer-statement sequence, without a predetermined order.

dialog. Generally a series of conversational utterances in a predetermined order.

directed composition. A series of directed dialog questions in the same situational context or forming a connected passage.

directed dialog. Directions given in English or the foreign language in which pupils are told to "tell," "ask," "say," or "explain" something to someone are carried out in the foreign language, as in a sentence such as "Tell him you found the pencil."

drill patterns. Variation patterns used in a pattern drill. The original structural pattern in variations for automatic audio-lingual response or written practice without the intermediary of English.

equivalencies. The rendering of meaning without formal translation into the foreign language from English or into English from the foreign language.

guided writing. Writing which may be either pattern practice, including forms to be written closely patterned on a model, or answers to questions in the foreign language in which the answers utilize structures closely patterned on those of the question.

imitative writing. Copying directly material in the foreign language; writing in which the student selects whole phrases or sentences from a passage utilizing them in an organized fashion to write a summary or a composition.

passive vocabulary. Vocabulary which is identified and understood but not put into active use in speaking or in writing by the individual; recognitional vocabulary.

pattern drill. Drill on a basic language pattern and its variations.

speech pattern. A combination of language elements used in an established manner to convey meaning.

structural pattern. A combination of parts of speech used in an accepted order to convey a specific meaning. The audio-lingual approach favors the use of structural patterns as models to be imitated through pattern drills rather than the use of grammatical analysis and synthesis.

word family. Words derived from the same origin such as vent, ventilate, ventilation, ventilator.

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Appendix, Hebrew Calligraphy

Written Hebrew is different from printed Hebrew. To write a character, begin at the top of the letter and align all letters at the bottom. The written alphabet is shown below, with an arrow indicating the starting point for each letter. The calligraphy was prepared by Marvin Sorscher.

א (א) א (א) א

ב (ב) ב (ב) ב

ג (ג) ג (ג) ג

ד (ד) ד (ד) ד

ה (ה) ה (ה) ה

ו (ו) ו (ו) ו

ז (ז) ז (ז) ז

ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת

פ, צ, ק, ר, ש, ת

ד ז (ז' א ז)

ח ח (ר ר' ח ח)

ט ט (ט' ל ט)

י י (י' ו י)

כ כ (ר ר' כ כ)

כ כ (ר' כ כ)

ך ק (ר ר' כ ק)

ל ל (ל' ה ל ל)

פּ, פּה, פּח, פּח, פּח, פּח
פּ, פּ, פּ, פּ, פּ, פּ

$(N \ N \ \downarrow \ \downarrow \ | \ |) \ N \ \text{ס}$

$$(p p o^{\downarrow} n) p \square$$
$$\left(\begin{array}{c} \downarrow \\ 1 \end{array} \right)$$

(11[↓]) 1 7

$$(0 \ 0 \ 0 \ 1) \ 0 \ 0$$
$$(x \ x \ x^y) \ x \ y$$

(ခ ခ် ခ် ခ်) ခ ခ

(၁၁) ခု

מ'י, נ'ר, ס'ב, צ'ד

ကလေး, ကလေး

(alternate form)

(888 6) 8 (888 6) 8 7

(alternate form)

(3 2 1) 3 (3 2 2 4) 3 2

(8 8 8 6) 8 7

(8 8 8 6) 8 7

(8 8 8 6) 8 7

(8 8 8 6) 8 7

(8 8 8 6) 8 7

(8 8 8 6) 8 7

(8 8 8 6) 8 7

8, 8, 8, 8

8, 8, 8, 8